





A. 3.7











HAIDA SONGS

TSIMSHIAN TEXTS  
(New Series)





PUBLICATIONS  
of the  
American Ethnological Society  
Edited by FRANZ BOAS

---

VOLUME III

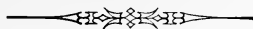
HAIDA SONGS

By JOHN R. SWANTON

TSIMSHIAN TEXTS

(New Series)

By FRANZ BOAS



LATE E. J. BRILL  
PUBLISHERS AND PRINTERS  
LEYDEN, 1912



## CONTENTS.

---

	Page
HAIDA SONGS, by JOHN R. SWANTON . . . . .	I
Introduction . . . . .	3
I. Cradle-Songs . . . . .	5
II. Mourning-Songs . . . . .	56
III. Miscellaneous Songs . . . . .	61
TSIMSHIAN TEXTS (New Series), by FRANZ BOAS . . . . .	65
Introduction . . . . .	67
1. The Story of Asdi-wā'l; or, The Meeting on the Ice, . .	71
2. Story of Gunaxnēsemg'a'd . . . . .	147
3. Gauō' . . . . .	193
4. Story of Porcupine and Beaver . . . . .	227
5. Story of the Porcupine . . . . .	237
6. Story of the Deluge . . . . .	243
Vocabulary . . . . .	254





# HAIDA SONGS

BY

JOHN R. SWANTON.



## INTRODUCTION.

THE following songs were collected by the writer in connection with his work for the Jesup North Pacific Expedition during the winter of 1900-01. The general characteristics of the songs were described in "Contributions to the Ethnology of the Haida" (Publications of the Jesup North Pacific Expedition, Vol. V, p. 121). As has been stated in a discussion of the songs, the cradle-songs are the property of the various families. For this reason the songs which form the bulk of the collection here presented are arranged according to the families to which they belong. The names of the families will also be found in the publication before referred to.

The following alphabet is used for rendering Haida songs: —

### EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS.

		A,		
i e,	î,	a,	ô,	o u
ī ē,	ä,	ā,	(â),	ō ū
		a	o	u

A      obscure *a*.

i, e,    are probably the same sound, intermediate between the continental values of *i* and *e*.

î =    *i* in *hill*.

a      has its continental value.

o, u,    are probably the same sound, intermediate between the continental values of *o* and *u*.

ä =    German *ä* in *Bär*.

â =    *aw* in *law*, only in foreign words.

<sup>a</sup> <sup>o</sup> <sup>u</sup>    indicate that the preceding consonant is pronounced with *a*, *o*, and *u* position of the mouth respectively.

	<i>Sonans.</i>	<i>Surd.</i>	<i>Fortis.</i>	<i>Spirans.</i>	<i>Nasal.</i>	
Velar. . . . .	g	q	q!	x	—	
Palatal . . . . .	g	k	k!	ḡ	ñ	
Alveolar. . . . .	d	t	t!	s	n	
Dental . . . . .	ɖj	tc	tc!	—	—	
Labial . . . . .	b	p	—	—	m	
Lateral . . . . .	ɭ	L	L!	ɭ	—	l
Laryngeal catch and breathing . . . .	ʔ			x		
	h, y, w.					

† indicates great length of preceding vowel.

I have omitted the anterior palatal series, because the Haida sounds which should be classed under that head seem to me accidentally produced, owing to the presence of a following close vowel. *p* seems to occur only in onomatopoetic elements; *b* occurs not more than two or three times in strictly Haida words; and *m*, although considerably more abundant, is by no means common. The catch (<sup>6</sup>) is used in Masset instead of Skidegate *g* and *x* instead of Skidegate *ḡ*. *x* is like German *ch* in *Bach*; *ḡ* is similar, but pronounced farther forward. Even among old people the fortis-sounds are frequently reduced to simple pauses. This is particularly true of sounds formed far forward in the mouth. At other times they are uttered with rapidity and force. In recording my texts, I found it difficult to distinguish fortis-sounds from sonants. *ɭ* sounds something like *dʒ*, and *L* something like *ʒ* or *kʒ*; in both the tip of the tongue touches the back of the teeth, and the air is expelled at the sides: *ɭ* is similar, but more of the tongue is laid against the roof of the mouth, and a greater volume of air allowed to escape. *ñ* is identical with English *ng* in such words as *string*.

Words in parentheses in the translations have been added to make the sense of the Indian clearer; bracketed words or parts of words in Indian indicate forms which are inserted in the rhythmic songs, but would be omitted in prose.



# I. — CRADLE-SONGS.

(Skidegate Dialect.)

Xā'gi lā'nas.

## I.

L'djā'ada kūdjū's lū Q!ō'na l'nagā'-i ya'kałsi'ga L gaya'oga  
 A woman it was when Skedans the town of middle in its smoke  
 sgaqō'nga-ñña's lū'hao L djā'adaga-i!  
 large may be when what (kind of a) woman  
 (are you)!

L'djā'ada kūdjū'sgu Łga-i ɣa'nɫa-i ɣe'ista L! sɪ'qɪgān[ga]  
 A woman was there Skedans Creek out of they make the noise  
 qa-iɣuna'ñ-ñña's lū'hao L djāadā'ga!  
 of singing may when what (kind of a)  
 continually (not) be woman are (you)!

You need not think that the smoke of your house in the  
 middle of Skedans will be as great as when you were  
 a woman (in your previous life upon earth <sup>1</sup>).

You need not think that they will make such a continual  
 noise of singing in Skedans Creek as they used to when  
 you were a woman (in your previous existence).

---

<sup>1</sup> The child is considered a re-incarnation of some dead relative.

## Q!ā'dasgo qē'gawa-i.

## 2.

Gí'tíns dja'tgañ ya'+nañ sūgwā'+ñ.

Eagle woman his own marry he is saying.

Gí'tíns dja'tgañ ya'+nañ sūgwā'+ñ.

Eagle woman his own marry he is saying.

Adí'daxua xA'nhao wa'ga gadjū'+wan sū'gañ,

Here behind us yet his wife sits, he says,

Adí'daxua xA'nhao wa'ga gadjū'+wan sū'gañ.

Here behind us yet his wife sits, he says.

HalA' waga daogí'+lgēgo+.

Come his let us go up and get.

HalA' waga daogí'+lgēgo+.

Come his let us go up and get.

Ha hí'djigana xA'nhao wa'ga gā'djiwan sū'wañ,

My own boy yet his (wife) sits there he says,

Adí'dexua xA'nhao wa'ga gadjū'+wan sū'gañ.

Here behind us yet his wife sits he says.

He says<sup>1</sup> he is going to marry his own Eagle-Woman,

He says he is going to marry his own Eagle-Woman.

His wife is sitting right behind (the town), he says;

His wife is sitting right behind (the town), he says.

Come, let us go up and get her!

Come, let us go up and get her!

My own boy is saying his wife sits there.

His wife is sitting right behind (the town), he says.

## 3.

Ha'lA+ dí'+ga+ skí'nxalga'go.

Come for me all wake up.

A! qā'+ñgadigwāñga,

I dreamed about,

Ha ha gasí'n xega'nññ.<sup>2</sup>

(Laughing) they are going to make  
a noise about him.

<sup>1</sup> "To say" is used here for "to cry."

<sup>2</sup> Each line of this song is repeated.

Come, wake up, and listen to me!

I dreamed about it.

Ha, ha! oh, what a noise they are going to make over him (at the potlatch)!

### Qā'gials qē'gawa-i.

[The following cradle-songs for boys and girls are said to have been sung in the sequence here given when sung at potlatches; at least, the position of the last one was fixed.]

(*For Boys*).

#### 4.

Ā'+yaña+ ā'+yaña+ ā'+yaña+ ā'+yañē a'+yañō,

Be careful, be careful, be careful, be careful, be careful,

A+ildja'o-gaña a+ildja'o-gaña ā'yañē ā'yañē.

One who is a noble- one who is a noble- be careful, be careful.

man,

man,

l. gē'ida+lañ q!a'oxañ [s]gē'+xan aqā'dji la' aya+<sup>1</sup>

Wherever you sit into that place his head here you (p/.)

q!aisgēdī'go q!ai'xas gē+ kū'djugwa+ñgasa+ñ.

take off and put without anything he will rove about.

away

Ayañā'+a ildja'o-ga'ñañ gan dañ hī'dja gadjū'ganē.

Be careful one who is a noble- for you sit as a boy belonging  
man to a good family.

Be careful of him, be careful of him, be careful of him,  
be careful of him, be careful of him.

This nobleman, this nobleman, be careful of him, be  
careful of him,

Wherever you sit, take off his head and put it away, or  
he will travel about without anything (i. e., in poverty).<sup>2</sup>

Be careful of this nobleman, etc.

<sup>1</sup> Aya is equivalent to wa.

<sup>2</sup> The father of an Eagle girl must give away blankets to this boy's parents, so that he will marry no one else when he grows up. That is what "taking off his head" means. The reference to his poverty is made with mock humility.

Hao gí'na g<sub>A</sub>+n dañ idjagā'djī'was ē'dji.

This thing for you sitting as a boy are.

Hao gí'na g<sub>A</sub>+n dañ idjagā'djī'was ē'dji.

This thing for you sitting as a boy are.

Nañki'lsLas agā'ñ í'ndaLxagā'ganí.

Nañki'lsLas himself made a human being.

Skils nagā'ga kūsķí'ndias ē'dji, wa'sta Q!aku'ngwi

Property in the house was, from it Rose Spit towards

ga-ítgaga'ñ da'ñat l.djūdal.

his flood with tidal wave went.

Gwa-isku'n xā'-idaġa-i xā'nhao dañ nā'ga lkiä'sigei

North Island people even your house towards the door

gut gunL!ga'ndias ē'dji.

are as many as when waves meet each

other and are packed close together.

Hao gí'na g<sub>A</sub>+n dañ idjagā'djī'was ē'dji.

This thing for you sitting as a boy are.

This is why you are a boy

This is why you are a boy

Nañki'lsLas has become a human being.

From the property in his house a flood went towards  
Rose Spit.

Even from North Island the people are crowded into your  
house, as when waves meet and are packed together.

That is why you are a boy.<sup>1</sup>

A+ya+ñā'+ ayā'ñē ā'+yañō.

Be careful, be careful, be careful.

La hao íldja'oga+n.

He is a nobleman.

---

<sup>1</sup> The child is born to give these great potlatches. His property is likened to the flood raised in the time of Nañki'lsLas, and it is said that people will crowd in'o his house even from North Island.

I'+lgiañ wΛga'ñ(añ) kū'+skî+twas sē+ lū tcí'nañ qōniga'-i  
 (Face) like it will be wherever your his grand- powerful  
 changed place is father

gī a la qeałdī'+ga.

for he looks expectantly.

Ayā'ñō a o ìldja'oga+n.

Be careful, this is a nobleman.

Be careful (of the child), be careful, be careful.

This is going to be a great man.

His face will be changed wherever he may be, when he  
 looks for the coming of his powerful grandfather<sup>1</sup> (and  
 sees him).

Be careful, this is going to be a great man.

## 7.

A+yañē'+ ā'da gua ē'dji tcí'na-i.

Be careful you ? is grandfather.

A+yañē'+ ā'dā gua ē'dji Nāñkí'lsLas.

Be careful you ? is Nāñkí'lsLas.

A+yañē'+ a'qwēs nañ kîtnā'ñugîn.<sup>2</sup>

Be careful this sky one touched.

Be careful. Is this you, grandfather?<sup>3</sup>

Be careful. Is this you, Nāñkí'lsLas?<sup>3</sup>

Take care. This is perhaps the one that touched the sky.<sup>3</sup>

## 8.

U'yatē u'yatē da'lañ ya'ta+gada'ldia'asañ.

Only only you are going to be a ya'ta.<sup>4</sup>

U'yatē u'yatē da'lañ ya'ta+gada'ldia'asañ.

Only only you are going to be a ya'ta.

<sup>1</sup> Skedans and his people called Djē'basa, the Tsimshian chief at Kitkatla, "grandfather," and *vice versa*. After he has become a man, the child's face will look joyous when he sees his Tsimshian friends approach.

<sup>2</sup> Equivalent to ugā'ñgîn.

<sup>3</sup> The mother refers to ancestors, one of whom is possibly being reborn in her child. "The one that touched the sky" is Many-Ledges (T'ēs qoa'naiya), a cliff back of Skedans inhabited by a supernatural being.

<sup>4</sup> One of high family, who wants for nothing.

A tcí'na-i+ lānā'+ga a'+ñga la xī'+tskūtsga.

His grandfather's town his he will fill with prop-  
erty seaward.

Dī qé'ndaldigoasī' ī.ū qí'ñgets nā'ga-i [a] gut ɡan aq!é'da

You are of the great since chief's house each (near) carving  
people other

qínskitsgā'dias.

large toward the east  
(or seaward).

Dalā'ñ yā'ta gadā'ldiasañ.

You a yā'ta are going to be.

Only you are going to be a yā'ta.

Only you are going to be a yā'ta.

You will fill up your grandfather's town seaward with  
property.

Since you are of the great people, your chief's houses  
will have large carvings seaward.

You are going to be a yā'ta.

## 9.

Wagaña'ñ gē'it+dia+ñ,

Like it it has become,

Wagaña'ñ gē'it+dia+ñ,

Like it it has become,

Ɔadō'+ Ɔaḡa'ḡda-kun Ɔadō' dai.ɡí'sḡdiañ.

Around Ɔaḡa'ḡda point around lots of canoes are  
coming.

Wagaña'ñ gē'it+dia+ñ,

Like it it has become,

Wagaña'ñ gē'it+dia+ñ.

Like it it has become.

Now it has come to pass,

Now it has come to pass.

Plenty of canoes are coming around Point Ɔaḡa'ḡda<sup>1</sup> (to  
potlatches).

Now it has come to pass,

Now it has come to pass.

<sup>1</sup> A point of land southwest of Skedans village.

## 10.

Ginā'+ hñxΛ'n, ginā'+ hñxΛ'n,  
 Things all sorts of, things all sorts of,  
 A L nao da'ο-gada'ldia'ñ, a L nao dao-gada'ldiañ.  
 As many as grow up well, as many as grow up well.  
 Sqa'gī tī'ga q!alΛ'h'nsqua,  
 Dog- kill he is not going to  
 salmon be able,

A L nao dao-gada'ldiañ, a L nao dao-gada'ldiañ.  
 As many as grow up well, as many as grow up well.  
 A xā'gu tī'ga q!alΛ'h'nsqua a,  
 Halibut kill he is not going  
 to be able,

A L nao dao-gada'ldiañ, a L nao dao-gada'ldiañ.  
 As many as grow up well, as many as grow up well.  
 Ga'igîts tī'ga q!alΛ'h'nsqua,  
 Cedar-bark kill he is not going  
 (i. e., to chop) to be able,

A L nao dao-gada'ldiañ, a L nao dao-gada'ldiañ.  
 As many as grow up well, as many as grow up well.

As many things as grow (he may not kill).

As many things as grow (he may not kill).

Dog salmon he may not kill.<sup>1</sup>

As many as grow, as many as grow.

Halibut he may not kill.<sup>1</sup>

As many as grow, as many as grow.

Cedar-bark he may not kill<sup>1</sup> (i. e., chop),

As many as grow, as many as grow.

## 11.

Gūs hñ kūdĵū'diañ, gūs hñ kūdĵū'diañ?

What are you for, what are you for?

Sḡā'na h'ñga-i kūdĵū'diañ

Supernatu- you are (you) are there  
 ral power going to have for

Gūs hñ kūdĵū'diañ, gūs hñ kūdĵū'diañ?

What are you for, what are you for?

---

<sup>1</sup> Because the slaves will do it for him.

Gatxala'ñ Lu í'sdala-i kíl'skūna

In front of canoe to (have) he will not  
him pass like

Ā'hao ññ kūdjū'diañ

For that he is going to be

Gūs ññ kūdjū'diañ, gūs ññ kūdjū'diañ?

What are you for, what are you for?

Sgā'na ñ'ñga-i kūdjū'diañ.

Supernatu- you are (you) are there  
ral power going to have for.

What are you for, what are you for?

You are to have a supernatural helper.

What are you for, what are you for?

You will not let canoes pass in front of you.<sup>1</sup>

That is what you are for.

What are you for, what are you for?

You are to have a supernatural helper.

## 12.

K!ūstí'ñ gwañ'ñasi, k!ūstí'ñ gwañ'ñasi, wā'ga qā'dji ña  
Two if there were, two if there were, their heads I  
dagaga'oh'ñasi.

would keep.

K!ūstí'ñ gwañ'ñasi, k!ūstí'ñ gwañ'ñasi, wā'ga qā'dji ña  
Two if there were, two if there were, their heads I  
dagaga'oh'ñasi.

would keep.

If there were two (boys), if there were two, I would keep  
their heads.

If there were two (boys), if there were two, I would keep  
their heads.<sup>2</sup>

<sup>1</sup> If people of low family passed close in front of chiefs' houses in their canoes, they might be injured or enslaved.

<sup>2</sup> As a mother received property from the parents of the girl her son married, she would have received more if she had had two sons. Mothers who did not make these gifts were laughed at.



(For Girls.)

## 13.

ÇA'nhao dañ djā'ada-gadjū'gañ, dañ djā'das, dañ djā'das,  
 For you are a woman, you are a woman, you are a woman,  
 dañ djā'adas, dañ djā'adas.  
 you are a woman, you are a woman.

Çañ dañ djā'ada-gadjū'gañ, dañ djā'adas, dañ djā'adas,  
 For you are a woman, you are a woman, you are a woman,  
 dan djā'adas, dañ djā'adas.  
 you are a woman, you are a woman.

Xā'na qā'li ðkliä'na-i kildā'LL!xaigaiAGAN dañ djā'adas, dañ  
 Skidegate Inlet the woods you are going to command you are a woman, you  
 (i. e. timber)  
 djā'adas.  
 are a woman.

For this you are a woman, you are a woman, you are a woman,  
 you are a woman, you are a woman, you are a woman.

For this you are a woman, you are a woman, you are a woman,  
 you are a woman, you are a woman, you are a woman,

To command the sticks (i. e., house-poles) of Skidegate  
 Inlet,<sup>1</sup> you are a woman, you are a woman.

## 14.

Hao dala'ñ sgA'NXanhao ya'tē gada'ldiganê q!o'ldjat, hao  
 You only ones were brought up well chief women,

dala'ñ sgA'NXanhao ya'tē gada'ldiganê q!o'ldjat,  
 you only ones were brought up well chief women,

Q!o'na-kun gadō' ga lnda'LL!xaga-iyu.

Skedans point around sit in his canoe and come  
 with him.

Hao dala'ñ sgA'NXanhao, etc. (four times).

You only ones, etc.

Tci'nañ qō'naiya-i gwaí'ga+gut al dala'ñ dañq!ā'-isgidan sū.

Your grand- powerful his islands together you pulled it is  
 father said.

A'ñga gī A'ñgaxawā'yu.

Theirs to how they act with it.

<sup>1</sup> The girls of this family often married Skidegate chiefs. So the girl will command when house-poles are to be raised.

Hao dala'ñ sgA'nxanhao, etc. (four times)

You only ones, etc.

Q!ēdas klia'oga gi gaxa-ūxansliya'-i yu.<sup>1</sup>

Tattoo for sit down (or take the position).

You, chief women, are the only ones brought up well enough; you, chief women, are the only ones brought up well enough,

To sit in (the chief's) canoe and come around Skedans point with him.

You, chief women, are the only ones, etc. (four times),  
To pull your powerful grandfather's islands<sup>2</sup> together, they say.

You, chief women, are the only ones, etc. (four times),  
To sit down to receive tattoo-marks.

## 15.

Hao a'+gadal, hao a'+gadal, a tcī'na nā'ga qā'fi+ gut  
That is right, that is right, grandfather's house inside around  
the

dao<sup>3</sup> gutila q!a-iguxanskiä'nsi.

in different sit around in groups  
parts (the slaves).

WA ūkia'gua gaga'-i nañ q!a'ouwas la hao aga'ñ gā'djida  
Near the door far off one sits him let take care of you

hao aga'ñ gada'lda

let him take care of you

Hao a'+gadal (eight times).

That is right.

That is right, that is right, (the slaves) sit in groups around the inside of your grandfather's house.

Let the one sitting far off near the door take care of you, take care of you.

That is right, that is right, that is right, that is right,  
that is right, that is right, that is right.

<sup>1</sup> Yu is equivalent to hao.

<sup>2</sup> "Your grandfather" is Raven, and the islands are the Haida country and the mainland. Reference is perhaps made to mainland marriages.

<sup>3</sup> Equivalent to ga-i.

Dī L'naxAN gē'itdañ hao a gūdā'ngani[hē].

I like that became they used to wish.

Wagaña'n ō la gē'itsgia'n hao ō.

Like that she became soon.

Ā'haō dala'n sgA'NXAN k'isLA-i<sup>1</sup> ya'ta dī gadaldj'gañ  
 You only chief only you are (said of a high family)

hao ō+.

They used to wish that I should be like that.

Like it she soon became.

You are the only ones fit to be chiefs' daughters.

Hao dala'n sgA'NXAN k'isLA'is<sup>2</sup> ya'ta gadA'ldigankwē;  
 You only chief are of a high family;

Hao dala'n sgA'NXAN k'isLA'is ya'ta gadA'ldigankwē.  
 You only chief are of a high family.

Gī l! (aya+) q'lotgā'ndixan djā'gadA'ngani.

For they ' used to be soliciting (they) tried to get the woman a long time.

Hao dala'n sgA'NXAN k'isLA'is ya'ta gadA'ldigankwē;  
 You only chief are of a high family;

Hao dala'n sgA'NXAN k'isLA'is ya'ta gadA'ldigankwē.  
 You only chief are of a high family.

You alone are fit to be a chief woman,

You alone are fit to be a chief woman.

For (you) they begged a long time (to obtain you in marriage).

You alone are fit to be a chief woman,

You alone are fit to be a chief woman.

<sup>1</sup> Or g'itsis ("chief's daughter").

<sup>2</sup> The second verse of this song is identical with this one, except that q'lotjat ("chief woman") is substituted for k'isLA'is wherever it occurs.

## 18.

Hala' ga'gĩn gao-o (eight times)

Come, let her sit on my lap  
(or "let us have her")

Ga ga'os waḷ.ũ'xan ła gu'tgi gagaga'ngao gu'tgi ska'n-  
The villages all to each other hand (her) to each other hand.  
digo ła.

Ła sgun ga'gĩnũgwā'ñ, ła sgun ga'gĩnũgwā'ñ.

I only take care of her now, I only take care of her now.

Hala' ga'gĩn gao-o (several times).

Come, let her sit on my lap.

Come, let her sit on my lap! (eight times)

All the villages used to hand her to one another.

Now only I take care of her, now only I take care of her.<sup>1</sup>

Come, let her sit on my lap! (several times)

## 19.

Gũ'sLao gũdjā'+gaña<sup>2</sup> dala'ñ ga kí'ngatsgas ga dā daogĩf  
Why your daughters you to news went down what did you  
come after,

gadā'lañ?

well brought up one?

Ga gĩña'ñ a gĩ xa'n hao L! qā'yĩngā'ña gē'da gagihĩña'ñ  
Crying for (no one) they attend you place where she is crying  
gaga'ogwañ gadal, gē'da gagihĩña'ñ gaga'ogwañ gadal.  
lying about, well brought place where she is crying lying about, well brought  
up one, up one.

On account of what news of your daughters<sup>2</sup> going down  
to you (to The Land of Souls) did you come up for  
something, well brought up ones?

There is now no one to attend to you on account of  
your crying, where you are crying about (because there  
are now no slaves), well brought up one, where you are  
crying about, well brought up one.

<sup>1</sup> This means that all the people of all villages used to be slaves of this family, and so took care of the baby, but now the mother has to do it all herself.

<sup>2</sup> The second verse of this song is identical with this one, except that ũgō'ñ-gaña ("your fathers") is said to be substituted for the words gũdjā'+gaña ("your daughters"), but gō'ñga is properly applied only to a man's father.



Q!ō'na qē'gawa-i.

## 22.

Hao tcí'nañ lanā'ga gua dā dā'ga.

Your grandfather's town ? you own.

Ġā'godiya-i gua sḡā'naga, Ġā'godiya-i gua sḡā'naga.

Lies large ? is it powerful, Lies large ? is it powerful.

Hao tcí'nañ lanā'ga gua dā dā'ga.

Your grandfather's town ? you own.

Qí'ngodiya-i gua sḡā'naga, Qí'ngodiya-i gua sḡā'naga.

Lies down greatly ? is it powerful, Lies down greatly ? is it powerful.

Hao tcí'nañ ɣaɬ tc!ā'anuga dā dā'ga uyā'tē gā'djuyañ.

Your grand- father's copper fire you own you only to sit greatly.  
are fit

Do you own your grandfather's town?

Lying large, has it supernatural power? Lying large, has it supernatural power?

Do you own your grandfather's town?

Lying greatly, has it supernatural power? Lying greatly, has it supernatural power?

You only are fit, sitting greatly, to own your grandfather's copper-fire.

(In Tsimshian.)

23.<sup>1</sup>

Nō'+ gunatō'+ na+ gunatō'+ (six times)

Wa+ ḡitci<sup>2</sup> q!ayam gwa'taksta nañigan ahō'yūda

down river (?) near

cry (?)

wālsí'mḡigyēt<sup>3</sup> damḡi+<sup>4</sup> q!adō'+

noble men

No+ gūnatō'+ na+ gūnatō'+, no+ gūnatō'+ na+ gūnatō'+.

<sup>1</sup> This and the following song are unintelligible, although a number of words may be recognized.

<sup>2</sup> Perhaps ḡisi ("down river").

<sup>3</sup> The translation of this word applies only to the latter part of the word, excluding the first three letters.

<sup>4</sup> DAm indicates future.

(In Tsimshian.)

24.

Hē-ē-ē-ē+ gwâ'ldama aga'-i (six times)

Hâ'naagē hē-ē-ē-ē+ gwâ'ldama aga'-i ha-a-dī+ gîtcî q!l

Woman

mâs (a) nî'cîna a'lgū'<sup>1</sup> ha-a-dī+ gîl bēlha a'lgū

not (?)

haliotis not (?)

Hē-ē-ē-ē+ gwâ'ldama aga'-i (three times).

Łgai-ū' lā'nas.

25.

Dī'nāñ djat ī'+ngadju+

My child a (comes out having)  
woman married,

Dī'nāñ djat ī'+ngadju+

My child a (comes out having)  
woman married,[Aq!a] Q!aiya'-i aq!ō'lgū'stΛ+,  
Q!aiya'-i from the top of,

Dī'nāñ djat ī'+ngadju+

My child a (comes out having)  
woman married,

Dī'nāñ djat ī'+ngadju+.

My child a (comes out having)  
woman married.

My child comes out married,

My child comes out married,

From the top of (Mount) Q!aiya'-i,

My child comes out married,

My child comes out married.

<sup>1</sup> Probably a'tge ("not"), or tgu ("small").

Gít'ín-djatsgañ yā'nañ++ sū'++gañ;

Eagle-woman his has already he is saying;  
own married,

Gít'ín-djatsgañ yā'nañ++ sū'++gañ.

Eagle-woman his has already he is saying.  
own married,

Adí'daxua xA'nhao wa'ga gā'djiwañ sū.

Near right behind even his sits greatly, he  
[the town] says.

Ha'lai wā'ga da'ogítkūxaogō;

Come, his (wife) let us all go up and get;

Ha'lai wā'ga da'ogítkūxaogō.

Come, his (wife) let us all go up and get.

Adí'daxua xA'nhao waga gā'djiwañ su.

Near right behind even his sits greatly he  
the house says.

He is saying he has married an Eagle woman;  
He is saying he has married an Eagle woman.  
He says she sits greatly right behind (the town).  
Come, let us all go up and get her!  
Come, let us all go up and get her!<sup>1</sup>  
He says she sits greatly right behind (the town).

AgA'ñ lē++dí'gō+, agA'ñ lē++dí'gō+, Lgalai'gūñ djîna's.

Get ready (for him), get ready (for him), Lgalai'gūñ women of.

Í'siñ í'dja kūdjū'diañ ē'++ya a í'djao ī ai++íljao.

Again it is a boy, here nobleman, nobleman.

Get ready for him, get ready for him,<sup>3</sup> women of the  
Lgalai'gūñ<sup>3</sup> family.  
Again it is a boy.<sup>4</sup>

<sup>1</sup> This refers to the marriage customs.

<sup>2</sup> That is, to marry him.

<sup>3</sup> An extinct branch of the Gí'tins of Skidegate.

<sup>4</sup> Indicating that boys were scarce.



28.<sup>1</sup>

Giá'ḷū Nā'na qā'fi, giá'ḷū Nā'na qā'fi,  
 At the Skidegate Inlet, at the Skidegate Inlet,  
 time time

Da'ñiai dā lḷda'ogo-ufai'ya,

To swell up you burst (on that day),

Sgaṭē ḷstā'ūḷi kílsla-i (four times).

Secret having chief.

Society one day  
 [or morning],

Ga-i ḷa í'sta-uf kílsla-i (four times).

That do one day chief.  
 (again),

Ga'odjaos ga'ḷta í'sta-uf kílsla-i.

Drum (town) at that do it some chief.  
 place day,

Skidegate Inlet, Skidegate Inlet.

When you burst with swelling,

You had the Secret Society perform one day, chief.

Do it again, chief!

Do it one day at Drum Town, chief!<sup>2</sup>

## 29.

Dala'ñ sgu'nxan gua+ ā'hao qindia'haowus

You only ? here look about

Tci'nañ ḷkḷia'nga ḷ'nga dala'n hao ha-iludā'lḷsa ūya'te

Grandfather's timbers yours you got all out of the only fit  
 (i. e., Raven woods to do  
 peoples')

gadā'ldigwa'ñ.

highly moving around.

Uyatē' gā'daldiañ, uyatē' gā'daldiañ, kílsla-i ya'ta

Only fit highly moving only fit highly moving chief fit to be  
 around, around,

gā'daldiañ.

highly moving around.

<sup>1</sup> The oldest of the set.

<sup>2</sup> Once when there was a great famine in Skidegate Inlet, the chief of Drum Town had enough property to hold a potlatch and save every one from starvation.

Are you the only ones who sit looking about?

You are the only ones fit to get all your grandfather's  
timbers<sup>1</sup> out of the woods, chiefs highly moving around.  
Highly moving around, highly moving around, chiefs  
highly moving around.

---

Na yū'Ans xā'-idaḡa-i.

30.

Nañkí'IsLas gōñgā'+ qīndjī'wayū hao hao qīnxiē'ndalañ.  
Nañkí'IsLas's father a great one, such a great one  
coming along.

Gua+ qīñgē'dao ī+dja'n sū qí'ñtḡaḡwañ.  
Halloo! great chief is he great one moving  
says about.

Gua'+ qwīḡa (gī) gī'na ḡagítlūḡin ū'hao hao is  
Halloo! sky to some- stretched up he is it is he  
thing (like a rope) there,

qīnxiē'ndal-añgua'.  
great one moving along.

Qīñgē'dō ī+dja'n sū qí'ñtḡaḡwañ gua'.  
Great chief is he great moving halloo!  
says about,

He says it is Nañkí'IsLas's great father moving along so  
greatly.

Halloo, great chief moving about!

Halloo! he moves along greatly like something extending  
to the sky.

Halloo great chief moving about!<sup>2</sup>

---

<sup>1</sup> That is, the Raven peoples' house-timbers. The baby is addressed.

<sup>2</sup> Nañkí'IsLas's father would be an Eagle, and the mother pretends that he is  
reborn in her child.

## 31.

Ā'gua kīlsīa'-i agā'n inā'sīda qín'lgā'wān hao hao.

Here is chief growing himself up so great as he sits.

DAñ kī'ngat ugua', dañ kī'ngat ugua'.

You are getting rich (or you are getting rich (or  
great) sitting there, great) sitting there.

DAñ slū'lgā'wān gua'. DAñ+ qín'lgā'wān gua'.

You are moving so greatly You are highly moving as  
as you sit. you sit.

DAñ kī'ngat ugua', dañ kī'ngat ugua'.

You are getting rich (or you are getting rich (or  
great) sitting there, great) sitting there.

DAñ slū'lgā'wān gua'. DAñ+ qín'lgā'wān gua'.

You are moving so greatly You are highly moving as  
as you sit. you sit.

DAñ slū'lgā'wān gua'.

You are moving so greatly  
as you sit.

Here the chief causes himself to grow up greatly as he sits.

You are becoming great, you are becoming great.

You are moving so greatly as you sit. You are moving  
highly as you sit.

You are becoming great, you are becoming great.

You are moving so greatly as you sit. You are moving  
highly as you sit.

You are moving so greatly as you sit.

---

Łgā'xetgu lā'nas.

## 32.

[Hao] í'sîn [a a] Łgua' [a] dañ lalā'ga+gaga [ha] xēga'nł-

Again I do not your screens inside there will be  
expect

îña'-us wagî + gā'gîña'n gā'lgā'wan.

a noise for it (you) are (you) are moving  
crying while sitting down.

I do not expect there will again be a noise inside your screens, for which you sit crying.<sup>1</sup>

## 33.

Hao í'siñ a-a-a-a L'gua'-a-a-a Lūgūh'ñā<sup>2</sup> xētḡā'+ dāñ xatḡa'  
 Again perhaps Upset-Canoe in front of your father  
 ai+ dāñ ḡaḡḡā'ndā[ga] dāñ ḡaḡḡā'ḡao hñā'-us.  
 you look around at new you taken care of expect to  
 things sitting be.

Aiyañē'-ē-ē-ā ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatḡa'+.  
 Be careful, be careful, chief-woman.

Hao í'siñ a-a-a-a L'gua'-a-a-a giē'sta t!ā'ḡo xandja'os ḡē  
 Again perhaps from where copper came from around  
 dāñ xatḡa' ai+ dāñ ḡaḡḡā'ndā[ga] dāñ ḡaḡḡā'ḡao  
 your father you look around at new you be taken care  
 things of sitting  
 hñā'-us.  
 expect to be.

Aiyañē'-ē-ē-ā ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatḡa'+.  
 Be careful, be careful, chief-woman.

Hao í'siñ a-a-a-a L'gua'-a-a-a giē'sta h'mān xā'ndjusḡē  
 Again perhaps from where hide of some came around  
 mainland  
 animal  
 dāñ xatḡa' ai+ dāñ ḡaḡḡā'ndā[ga] dāñ ḡaḡḡā'ḡao  
 your father you look around at new you be taken care  
 things of sitting  
 hñā'-us.  
 expect to be.

Aiyañē'-ē-ē-ā ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatḡa'+.  
 Be careful, be careful, chief-woman.

<sup>1</sup> These words are intended as a gentle reproof, reminding the child that he is too high born to cry in that way.

<sup>2</sup> A place north of Cape Ball.

Hao í'siñ a-a-a-a l'gua'-a-a-a giè'sta gu'lxas xa'ndjus gē  
 Again perhaps from where big variety came around  
 of abalone  
 dañ xatga' ai+ dañ ga!gā'nda[ga] dañ ga!gā'!ao  
 your father you look around at new you be taken care  
 things of sitting  
 hñā'-us.  
 expect to be.

Aiyañē'-ē-ē-Λ ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatga'+.  
 Be careful, be careful, chief-woman.

Again perhaps you expect to sit up high in your father's  
 canoe,<sup>1</sup> chief-woman, and look around upon all things  
 in front of Upset-Canoe.  
 Be careful, be careful, chief-woman!

Again perhaps you expect to sit up high in your father's  
 canoe, chief-woman, and look around the place whence  
 coppers come.  
 Be careful, be careful, chief-woman!

Again perhaps you expect to sit up high in your father's  
 canoe, chief-woman, and look around the place whence  
 hī'man-hides come.  
 Be careful, be careful, chief-woman!

Again perhaps you expect to sit up high in your father's  
 canoe, chief-woman, and look around the place whence  
 abalones come.  
 Be careful, be careful, chief-woman.

---

<sup>1</sup> Chiefs' children used to be placed high up on blankets in the centre of trading-canoes so that they could look about. Here the baby is reminded of what she used to do in a former existence.

## 34.

Agua' q!oldja't xatgā'l++añ ɪdjīn xā'-idaga-i ɣan  
 It may be chief-woman's fathers Bella Bella people with  
 Lūsqa'sL indjā'was gu tclaanū' dji'īna lā'na ɬa'-a-a-a  
 return by from being there the fire next to that let  
 canoe angry one  
 aga'n ha-i tclitgā'go gū'anda.  
 let watch and tend you while you  
 lie about.

Gū'sta gī dā'gāgīna'n ɣaɬgū'ɬwañ?  
 What for are you crying and sitting around  
 as a noble sits?

Gū'sta gī dā'gāgīna'n ɣaɬgū'ɬwan?  
 What for are you crying and sitting around  
 as a noble sits?

Agua' q!oldja't xatgā'l++añ Gwai'got xā'-idaga-i ɣan  
 It may be chief-woman's fathers Ninstints people with  
 Lūsqa'sL indjā'was gu Łgia'gusta lā'na ɬa'-a-a-a aga'n  
 return by from being there (one) next to that let let  
 canoe angry the door one  
 ha-i tclitgā'go gū'anda.  
 watch and tend you while you  
 lie about.

Gū'sta gī dā'gāgīna'n ɣaɬgū'ɬwañ?  
 What for are you crying and sitting around  
 as a noble sits?

Gū'sta gī dā'gāgīna'n ɣaɬgū'ɬwañ?  
 What for are you crying and sitting around  
 as a noble sits?

Perhaps when the chief-woman's fathers return from being  
 angry with the Bella Bella people, that one (captured  
 slave) next the fire will take care of you while you are  
 lying about.

For what do you cry as you sit like a noble's child?

Perhaps when the chief-woman's fathers return from being  
 angry with the Ninstints people, that one next to the  
 door will take care of you while you are lying about.

For what do you cry as you sit like a noble's child?

l̥.ū'gua nañ na'nga sl̥a-i dja'kia q̄indjā'waxaṇ : wagi  
 At that some grand- hand wooden tray has been hurt, for it  
 time one's mother with square sides I hear:  
 gag̃iṇa'ñ, wagi gā'ḡatwa'ñ q!o'ldjida, q!o'ldjida, ḡadja'o.  
 (you) cry, for it (you) sit and chief-woman chief-woman, sit and  
 move around move.<sup>1</sup>  
 (i. e., the body),

Perhaps you are crying and are moving around for your  
 grandmother's hand, which was hurt on a wooden tray,  
 chief-woman, chief-woman.

Dā'gua gā'ḡwaiya' gā'ḡwaiya', dā'gua gā'ḡwaiya'  
 You ? (whence) have have been you ? (whence) have  
 been falling falling, been falling,  
 gā'ḡwaiya'.  
 have been falling.

Dā'gua gā'ḡwaiya' gā'ḡwaiya'  
 You ? have been falling have been falling

Sq!aos qās gū'st.ʌ gua da gagwaiya' gagwaiya' da  
 Salmon- top of from ? you have been have been you  
 berry bushes falling falling  
 gagwaiya' gagwaiya'.  
 have been have been  
 falling falling.

Whence have you fallen, have you fallen? Whence have  
 you fallen, have you fallen?<sup>2</sup>

Did you fall, fall, fall, fall, from the top of the salmon-  
 berry bushes?

<sup>1</sup> A woman of this family had such a large hand, that she could pick up enough berries to fill a wooden tray. This story is referred to, but the wording is rather obscure.

<sup>2</sup> That is, "How did you come to us?"

Ha-ila' gīdona' ; <sup>1</sup> ha-ila' gīdona'.

Stop crying, chief's child ; stop crying, chief's child.

Hao ísín híñ lguā ā gītsís gaodjuwa'-i hao dāñ gan  
Again I do not chief's child's drums you for  
expect

xēgīdia' lina'gūs. Ha-i wá'gí(ñ) gagīna'ñ gałgā'twañ.  
sound are going to. Now for it crying moving about  
seated.

Ha-ila' gīthū'na gadjū'gan.

Stop great chief's child of noble  
crying, child family sits.

Hai hai gīthūna' gadjū'gan.

Now, now, great chief's child of noble  
child family sits.

Ha-ila' gīdona' ; ha-ila' gīdona'.

Stop crying, chief's child ; stop crying, chief's child.

Hao ísín híñ lguā ā gītsís gua'gana'-i hao dāñ gan  
Again I do not chief's child's heavy planks you for  
expect

qí'ngao dīa'ó lina'gūs. Ha-i wá'gí[ñ] gagīna'ñ  
are going to lay are going to. Now for it crying  
gałgā'twañ.  
moving about seated.

Ha-ila' gīthū'na gadjū'gan.

Stop great chief's child of noble  
crying, child family sits.

Hai hai gīthūna' gadjū'gan.

Now, now, great chief's child of noble  
child family sits.

Stop crying, child ! Stop crying child !

I do not expect that drums will sound for you, the chief's  
child, again, for which you are moving about crying.

Stop crying, great chief's child !

Stop crying, great chief's child !

---

<sup>1</sup> Ha-ita' gīdona' is equivalent to la'na gut u'tda nañgida's.



Stop crying, child! Stop crying, child!

I do not expect that they are going to lay heavy planks  
for you, the chief's child, again, for which you are  
moving about crying.

Stop crying, great chief's child!

Stop crying, great chief's child!<sup>1</sup>

## 38.

Ha didaxui'+gi'+ ana'n̄ xañgō' ʔandji'+wa'+s la+.

Towards the woods some one facing sitting down (like he (who  
common people) was sitting).

Dja lana' q!o'guga+ō+.

Say, stop telling lies.

Dañ siwuʔandjū'gā'+sga+[ha] djiga'ldaxwañ gi+djhao.

Your mouth will be crooked mosquito (i. e., people.  
common people)

One sits here like a common person facing the woods.

Say, stop telling lies!

Your mouth will become crooked, mosquito people.<sup>2</sup>

## 39.

Hala' sqada'l gō'ñga ū skitgadjū'giagañ-uldies.

Come, chief's child's father, sing a song for the child this  
(accompanied by drumming) morning.

Ła aga'ña gutda'wonā'ga hadigwa'ñ Q!ō'na qē'gawa'-i.

You yourselves make ready in mind and time Those-born-at-Skedans.

Hala' sqada'l go'ñga ū skitgadjū'giagañ-uldies.

Come, chief's child's father, sing a song for the child this  
(accompanied by drumming) morning.

Ła aga'ña gutda'wonā'ga hadigwa'ñ Djí'gua ał lā'nas.

You yourselves make ready in mind any time Town-of-Djí'gua-People.

<sup>1</sup> All this refers to potlatching and house-building.

<sup>2</sup> Some one uses the low-class word for "sitting down" to the child, and is told to stop or the wealthy will give away so many blankets as to put him to shame and "give him a bad name." That is what is meant by "your mouth will become crooked." Common people are called "mosquito people."

HalA' sqada'l gō'ñga ū skitgadju'giagAñ-utdies.

Come, chief's child's father, sing a song for the child this  
(accompanied by drumming) morning.

Ēa agA'ña gutda'wonā'ga hadigwa'ñ Dā'gAñ sêl gida'-i.

You yourselves make ready in mind any time Common-Food-Steamers.

Come, chief's child's father, sing a song for him, accompanied by drumming, this morning!

Be ready, Those-born-at-Skedans!

Come, chief's child's father, sing a song for him, accompanied by drumming, this morning!

Be ready, Town-of-Dji'gua-People!

Come, chief's child's father, sing a song for him, accompanied by drumming, this morning!

Be ready, Common-Food-Steamers! <sup>1</sup>

## 40.

Adañ gō'+ñga nagā'ga, adañ gō'+ñga nagā'ga, Q!ō'na

Your father's house in, your father's house in, Cape Q!ō'na

kun sq!ē'na-i hao[a] ga ta goñatxa'ndies.

sea-gulls eating things are making cries.

Ga dañ gīdagatgā'ŋ uga'ñ.

All you are going to proudly  
these move as you sit.  
things

Adañ gō'+ñga nagā'ga, adañ gō'+ñga nagā'ga, Gilū'sams

Your father's house in, your father's house in, Nass Inlet

sq!ē'na-i hao[a] ga tā goñatxa'ndies.

sea-gulls eat things are making cries.

Ga dañ gīdagatgā'ŋ uga'ñ.

All you are going to proudly  
these move as you sit.  
things

<sup>1</sup> The families are told to be on the alert for invitations to a potlatch, when the child will be tattooed, etc.

In your father's house, in your father's house, Cape Q!ō'na  
sea-gulls<sup>1</sup> make cries as they eat.

You are going to bear yourself proudly in the midst of  
these things.

In your father's house, in your father's house, Nass Inlet  
sea-gulls make cries as they eat.

You are going to bear yourself proudly in the midst of  
these things.

## 41.

HalA' gagí'ñ gu, halA' gagí'ñ gu.

Come, let us take there; come, let us take there.  
(the baby) on (the baby) on  
our knees our knees

Gō'nga na'ga qā'li gutgī gagaga'ñ, gutgī gagaga'ñ.

Its father's house inside to each hand it, to each hand it.  
other other

HalA' gagí'ñ gū', halA' gagí'ñ gū'.

Come, let us take it come, let us take it  
on our knees, on our knees.

Come, let us take (the baby) on our knees! Come, let  
us take (the baby) on our knees!

Hand it to one another inside of its father's house, hand  
it to one another!

Come, let us take it on our knees! Come, let us take  
it on our knees!

## 42.

Hao da'lañ la'a hao dala'ñ la teina'-i lanā'ga<sup>2</sup> gut gīda

You you grand- town upon chiefs'  
father's children

ganlgałdiā'n,

walking about,

<sup>1</sup> That is, those invited to the potlatch.

<sup>2</sup> Sometimes qaga'nga ("his town"), perhaps qaga'oga, was substituted for lanā'ga.

DalA'n sgun ya'daṅs gít'sís, dalA'ñ ya'daga.

You (are only fit to be chiefs' you are fit to be.  
the) (ones) children,

Sqada'ls dalA'ñ ya'daga,

Great ones you are fit to be,

Gít'sís dalA'ñ ya'daga.

Chiefs' you are fit to be.  
children

You walk about as chiefs' children in your grandfather's town.

Only you are fit to be chiefs' children.

You are fit to be sqada'l (close relatives of chiefs).

You are fit to be chiefs' children.

Stasa'os qē'gawa-i.

## 43.

Wa'lu di'nañ gida' kūxiā'ñgwansí lu gñxan sí'tgēt a'ṅga

At that my child youth goes around as a when for alone my own  
time nothing

la q!ā'-ugwañ.

I sit around.

When my child becomes a youth, I shall vainly sit around alone (for he will go to live with his uncle).

## 44.

Gít'tin-dja'tgañ ianā'+ñ sū'wañ.

Eagle woman of he married he says,  
his own

Adi'daxua xa'nhao waga gā'djiwañ sū'ugañ.

Here behind us yet his (wife) is sitting, he says.

Adi'daxua xa'nhao waga gā'djiwañ sū'ugañ.

Here behind us yet his (wife) is sitting, he says.

Ha'la waga da'osgian di'gō.

Come, his (wife) let us all go and get!

Ha'la waga da'osgian di'go.

Come, his (wife) let us all go and get!

Adi'daxua xaxnhao waga gā'djiwan sū'ugañ.

Here behind us yet his (wife) is sitting, he says.

Ha'la waga da'osgian di'go.

Come, his (wife) let us all go and get!

He says he has married his own Eagle woman.

Here behind us he says his wife is sitting.

Here behind us he says his wife is sitting.

Come, let us go and get her!

Come, let us go and get her!

Here behind us he says his wife is sitting.

Come, let us go and get her!

## 45.

Dañ sgu'nxax' gua djā'ada kudjū'diawîs,

You are not the woman we who belong to  
only one a low family,

Dañ sgu'nxax' gua djā'ada kudjū'diawîs.

You are not the woman we who belong to  
only one a low family.

Djia'djats hao qoa'nga,

Women are plenty,

Djia'djats hao qoan kuha'oga.

Women plenty belonging to  
a low class.

You are not the only woman of our low-class family,

You are not the only woman of our low-class family.

There are plenty of women,

There are plenty of low-class women.<sup>1</sup>

---

<sup>1</sup> This contains a polite self-abasement, which is of course intended to be taken in exactly the opposite sense.

## Sqaā'ladas.

## 46.

WΛ'ga xē'gañ qeñgî'ndala-i (four times).

His(son or making a great went by on  
daughter) noise the water.

Agua ga'-idjixuihao.

I wonder which way he is going  
(i. e., the child)!

WΛ'ga xē'gañ qeñgî'ndala-i.

His(son or making a great went by on  
daughter) noise the water.

A'gua gwaïsku'ngwi.

It must towards the north  
be point of the islands.

His great son (the child) went by upon the water with a  
great noise.

I wonder whither he is going!

His great son went by upon the water with a great noise.  
Perhaps to North Island (to invite the people to a potlatch).

## 47.

Hî hîyaihîya gwa-i kî'lsLa-i hao ahaí'ya aya q!ai'gîndalañ  
Island chief this was coming

† gūda'ñ hao ihî ihî ahaíya

I thought, but

KîlsLa'-is lua'-i l!a qēngîndala-i, hî hîyai hîya.

Chief's canoe, however, comes greatly.

I thought the island chief<sup>1</sup> was coming,  
But the chief's canoe comes greatly.<sup>2</sup>

<sup>1</sup> The "island chief" probably refers to Raven or another supernatural being.

<sup>2</sup> That is the canoe of this infant.

Ayā'ña kíl'sla-i gā'ña (four times).

Be careful of chief my own.

Dja lan ła q!ō'gugago.

Say, stop biting.

Dañ si-ū' djigu'ldaxwañ gīda'-i.

Your mouth mosquitoes common  
might be- things.  
come crooked

Be careful of my chief.

Stop biting!

Your mouth might become crooked, common mosquitoes.<sup>1</sup>

Dā gut gua gagwai'ya gagwai'ya; qa'idjis qās gū'sta

You your ? to fall into to fall into spruce top from  
mind (the cradle) (the cradle);  
made up

gagwai'ya; sq!aos qās gū'sta gagwai'ya.

to fall in; salmon- top from to fall in.  
berry bush

Did you make up your mind to fall (into the cradle), to  
fall in from the top of a spruce-tree, to fall in from  
the top of a salmon-berry bush?

Ā'daň gō'ňga nā'gaga ada'ň tcí'nga nā'ga, ada'ň tcí'nga

Your father's house in, your grand- house, your grand-  
father's father's

nā'ga,

house,

Gilū'sams<sup>2</sup> sq!ē'na-i ga tagō'ñaxandies ga daň qoya'

Nass Inlet sea-gulls make a noise while eating in you dear

gā'gałwañ.

move about highly.

<sup>1</sup> The singer is probably drawing an analogy between the biting of mosquitoes and bad words used towards the rich by common people, who are called "mosquitoes."

<sup>2</sup> The second time this was sung, Q!ō'na kun ("Q!ō'na Point") was substituted for Gilū'sams.

A'dañ gō'nga nā'gaga Łgai-ū'kun sqlē'na-i ga tagō'nal-  
 Your father's house in Skidegate Point sea-gulls make a noise while  
 xandies ga dañ gī'dagałgał.  
 eating in, you get higher all the  
 time (receiving  
 more tattoo-marks, etc.)

In your father's house, in your grandfather's house, in  
 your grandfather's house,  
 Where Nass Inlet sea-gulls (i. e., the Nass people) make  
 noises as they eat, you, dear, move highly.  
 In your father's house, where Skidegate Point sea-gulls  
 (i. e., Skidegate people) make a noise as they eat, you  
 get higher (i. e., become a greater chief) all the time.

## 51.

Ayā'ña í'ldjao yaña xí'lsís gañā'ñ gu'tgei dala'ñ xí'ldjî  
 Be careful, noble men mine, leaves like to one you are going  
 another  
 qē'ndaldiasga.

to grow.

Ayā'ña kí'lsLa-i gā'ña, ayā'ña kí'lsLa-i gā'ña.  
 Be careful, chief mine! Be careful, chief mine!

Be careful, my noble sons! you will grow to one another  
 like leaves.

Be careful, my own chief! Be careful, my own chief!

Łgā'xet gî'tîna'-i.

## 52.

Ā'gua tla'gagua gagi'ñañ awā'gua kí'lsLa-i?  
 Right for it crying sitting right chief?  
 here here,

Ā'gua tla'gagua gagi'ñañ awā'gua kí'lsLa-i?  
 Right for it crying sitting right chief?  
 here here,



Ā'gua ha'yat xA'nhao djā'sasgaña dāñ gō'tga dji'ldasga  
 Right will not belong your sisters yours sit up make him,  
 here higher

kí'lsIa-i?

chief?

Lgā'natsgā'ña sq'lens is ga t'agaññaxaṅga'ns gaña'ñ dāñ  
 Cousins (yours are) sea-gulls are some make them cry by like you  
 (like) people stepping on

xē'tga sūsḡí'ngas kí'lsIa-i.

in front say is going chief.  
 of to be

Ā'gua t'aga'gua gagí'ñāñ awa'gua kí'lsIa-i?

Right for that crying sitting right chief?  
 here here,

Are you crying for it, chief?

Are you crying for it, chief?

Are you crying for your sisters, that you be seated up  
 higher (on a pile of blankets)?

For your cousins, that there be people in front of you as  
 numerous as if people made sea-gulls cry, being obliged  
 to step on them, —

For those things are you crying here, chief?

## 53.

Diga gā'goaya+, diga gā'goaya+, yē hē hē,  
 To me you came, to me you came, yē hē hē,

Diga gā'goaya, diga gā'goaya.

To me you came, to me you came.

Awa'-i lla'hao dī'ga dīna'ñ ga gwaiya'gan.

Mother instead of to me my child to came walking.  
 some one else (me)

Awa'-i lla'hao dī'ga dīna'ñ ḡit gwaiya'gan.

Mother instead of to me my child chief's came walking.  
 another child

Awa'-i gā'dji wēhē,<sup>1</sup>

Mother of noble mother,  
 family

Awa'-i gā'dji awa'-i (four times).

Mother of noble mother.  
 family

<sup>1</sup> Equivalent to awa'-i.

You came to me, you came to me, yē hē hē!

You came to me, you came to me.

You came walking to me, calling me "mother," instead of to some one else.

To me my child, who is a chief's child, came walking, calling me "mother,"

Mother of noble family,

Mother of noble family, mother of noble family, mother of noble family, mother of noble family.

## 54.

Gūgu's gi la gîtgîñā'+ñ?

What for he is crying like a  
(or she) noble's son [gî't]:

Gūgu's gi la gałgałwa'ñ?

What for he moves around?

Atci'na-i nā'ga-i gî la kungîñā'ñ<sup>1</sup> gałgałwa's ahi'gua, etc.

Grandfather the house for he is crying moves about as  
he is seated.

Why does he cry as a noble cries (i. e., softly)?

Why does he move around as he sits?

He moves around and cries for grandfather's house.

---

Yā'k<sup>u</sup> gîtîna'-i.

## 55.

(Words in Tlingit)

Ya'naxē, ya'naxē; ā'hao; ya'naxē, ya'naxē.<sup>2</sup>

Gadjí'djūs dūqał dasgī xūk<sup>u</sup> yana.

his dog

WAgakīda kaɬa'ostēdja.

---

<sup>1</sup> Equivalent to gî'tgîñāñ.

<sup>2</sup> This line is repeated several times.

## Haida Equivalent.

Xa'as xa'nhao qe'gas wa'ga A'nga klū'gaga'nga :  
 Dogs even when they to them theirs love :  
 have pups

Wa'alhao A'nga ga dī klūga'gañ.  
 That is why mine I love.

Even dogs love their offspring :  
 So I love mine.

## 56.

Īhiyīyaha, etc.

Q!ēt gā'atgē dañ te'ingañ a L! dā'lgins lū dañ gē'dañgīn  
 Passage through to you guests come here when you used to dance  
 gañā'n dañ gētga'ñāñ dā gūdañā'owus dā ku'ngiñansa.  
 like you to be dancing you thought to be so you cry for it.  
 (etc.)

Llū ga gē'dañgīn gañā'n wa'ga gē'daowus.  
 Olden things were like that way it is now.  
 times

Xa'ldañ dā'gans xa'nhao gu'lxā lās dā'gaxida.  
 Slaves even own even abalone- good begin to own.  
 (common people) shells

Īhiya, etc.

Īhiyīyahä, etc.

You cry because you want to dance as you used to when  
 guests came through the strait<sup>1</sup> to you.

It is not now as it was in olden times.

Even slaves (that is, members of other families besides  
 the Yak<sup>u</sup> gi'tîna-i) are beginning to own good abalone-  
 shells.

Īhiya, etc.

---

<sup>1</sup> The strait is probably Skidegate Channel.

Hī hī ha hī, etc.

Lan l!a ku'ngîññ.

Stop, how- crying,  
ever,

Lan l!a kû'djiũ.

Stop, how- and sit  
ever, down.

Lim'a'n sqā'l!ña-i dā'nga gu'tgan kūd!sdiga.

(Kind of stowed away yours lies in many caches one after  
skin) the other.

Í'sîñ qā'li gut dā kūxiā'ngwa'ngasañ.

Again inside you will go round.  
(of house)

Lan a<sup>1</sup> sga'-it kils!a'-i † qē'gan.<sup>2</sup>

Stop your crying, chief I bore.

Hī hī ha hī, etc.

Hī hī ha hī, etc.

But stop crying!

Stop and sit down!

Your lim'a'n blankets lie stowed away in many storehouses.

Again you will go round inside of the house.

Stop crying, chief I bore!

Hī hī ha hī, etc.

Îhī îhī hī, etc.

Gū'gus t!a'gahas dīn!ñ kūñgîññ!ñodigan?

What for my child sits crying?

Gu'lxas t!a'ga gwa dīn!ñ kūñgîññ!ño?

Abalone- for ? my child cries?  
shells

Dañ gañ!ñ gwa dī kils!ia'wus qāñ † qē'gan.

You like ? I sit a chief, my uncle I bore.

<sup>1</sup> Equivalent to la.

<sup>2</sup> The word dīn!ñgān ("my son") is sometimes substituted for † qē'gan.

Ihī ihī hī, etc.

For what does my child cry?

Does my child cry for abalone-shells?

Like you I sit as a chief, uncle<sup>1</sup> that I bore?

## 59.

Lí'ngua xaldā'ngañ q!ō'ḡēt [ahīyia]

Why is it your slave close by,

Hao dā ilgiyā'gāñ dā sūkū'djiwañ?

You want something you say?  
you cannot get,

DAñ qō'naga kūdjū'geda qāñ t qē'gan.

You are too foolish, my uncle I bore.

Why do you cry for something that you cannot get,  
Sitting close by your slave?<sup>2</sup>

You are very foolish, uncle I bore.

(For Girls.)

## 60.

Ihīhīa, ihīhīa (many times).

Tā'idaldans dī'txa xā'n hao dī'nāñ kū'sqetgwansi ū sq!ao-  
Waves behind even my child looks around when salmon-  
gāns q!ana's at dī'nāñ dī gīñqō'nañgasañ.  
berries unripe with my child one will fool.

Ihīhīa, ihīhīa.

Ihīhīa, ihīhīa, etc.

When my child looks around behind the waves even, she  
will fool me with unripe salmon-berries.<sup>3</sup>

Ihīhīa, ihīhīa.

<sup>1</sup> One of the parents' ancestors is reborn: therefore the child is called "uncle."

<sup>2</sup> The mother calls herself the child's "slave" in jest. An "uncle" is reborn in the child.

<sup>3</sup> I could get no clew to the significance of these words, which are evidently partly metaphorical.

Ī hiyaha, etc.

Gusta gi'hao di'nañ kuṅgîñā'ñgañ?

What for my child cries?

Q!ō'na kun xē'txa kuṭî'ndala-igī í'sîñ gē'da kuṭindā'lgasan

Q!ō'na Point in front to pass along by again cries for she will travel by  
of canoe that canoe

q!o'lgan djā'ga?

my master's wife?

Īhī', etc.

Ī hiyaha, etc.

For what is my child crying?

Does she cry to pass along again by canoe in front of

Point Q!ō'na, my master's wife? <sup>1</sup>

Īhī', etc.

(For Boys.<sup>2</sup>)

Ayī'hiya, ayī'hiya (many times).

Dā ísî'ñ gut lā'gaasañ Łgai-ū' l'nagā'-i qāñ ł qē'gan.

You too will be happy there Skidegate town, my uncle I bore.

Ayī'hiya, ayī'hiya (many times).

Ayī'hiya, ayī'hiya, etc.

You will again be happy there in Skidegate town,<sup>3</sup> uncle

I bore.

Ayī'hiya, ayī'hīya, etc.

<sup>1</sup> By saying "master's wife," the singer implies that her child will marry a higher chief than herself. "Passing along again" refers to the former existence of the child. Point Q!ō'na is near Nasto.

<sup>2</sup> Song No. 62 is said also to be used for girls, with some changes in wording

<sup>3</sup> The Vā'k" gītina'-i are said to have lived originally in the middle of Skidegate village.

I hī'hia.

Gū'sgihao dā kungiñā'nwān?

What you are crying for?

Xā'na-qa'li gī gua dā ku'ñgîñān?

Skidegate Inlet for ? you cry?

Î'siñ sta dañ kî'îñawasañ.

Again from you will have news sent  
around about you.

I hī'hia!

What are you crying for?

Do you cry for Skidegate Inlet?

Again from there you will have news spread around about  
you (when your husband puts up a house-pole).

Gadā'ldiañ, gadā'ldiañ (many times),

How great you how great you  
are, are! times)

Sū'digwañ gī'dadiañ, gī'dadian (last word repeated several

They said belonging to a belonging to a  
high family, high family

A da'lañ siñq!a'odaga agē'gī at t!ā'gwus klī'tayū'-gadas

You gambling-stick bag into with copper throw a great one  
(in exchange  
for services)

wa'at sgun gīdā'diañ sūdi'gwañ.<sup>1</sup>

with it only belong to a they say.  
high family,

How great you are, how great you are! etc.,

They say belonging to a high family, belonging to a high  
family, etc.

In exchange you throw a great copper into the gambling-  
stick bag.<sup>1</sup> They say those with this are the only ones  
who belong to a high family.

<sup>1</sup> This is difficult to translate. Reference is made to a chief of this family who  
always staked a copper when he gambled, and invariably won.

## Qā'-ia! lā'nas.

(Songs of Qā-i P'naga'-i.)

## 65.

Qā-i di'txa+ ɬ qí'ngwañ qa'odi+ kí'lsɬa-i ɦn̩ ɬ qé'xa  
 Sea-Lion behind I was looking a while, chief is going I found,  
 (Town) around to be

k.ʌ'ɲida-i+.

boy just big enough  
 to walk.

Aiyā'ña, aiyā'ña, kí'lsɬa-igan.

Take care, take care, my own chief!

Aiyā'ña qí'ngētgañ.

Take care, my own master  
 (or chief)!

While I was looking around behind Sea-Lion Town, I  
 found the future chief, a boy just big enough to walk.  
 Take care, take care, my own chief!  
 Take care, my own master!

## 66.

Qā-igagī+djat i+niá'nai ga ai í'íangan.

A woman of Qa-i went out and married,  
 married,

ɬ! ɬqaxiasɬaia'si gu ɬū qé'da-i hao gao-ɬa'ñ gua kí'lsɬa-  
 They are going to call there canoe largest is gone in the ? chief  
 him, (i. e., chief's) morning,

igā'+na.

my own.

One went to Sea-Lion Town to marry.

They were going to call him, but the chief's canoe was  
 gone in the morning, my own chief.<sup>1</sup>

---

<sup>1</sup> An incident in the family history is involved. When they set out to call the chief who was going to marry, the canoe was gone. It was customary for the chief to give a canoe when one of his family married. This is probably referred to.



Tci'nañ sîgā' nañ kūgwaí'ya<sup>1</sup> skoa'gagin gē'tgagī<sup>2</sup> hao.  
 His grand- place some went a long behind was there.  
 father's one time ago

Lū'ga gū'ga ga slda'ldañ Lūgagū'ga ga qīngiñgí'nga;  
 On his canoe planks they put on on his canoe thing is great on the  
 their sides water;

Wa'gan dī'na+ñ hī'dja+la-i wa'gan dī'nañ kudjū'gaasañ.  
 For it my child is a boy (baby for it my child is going to be a  
 word), leader.

Yā'ña, yā'ña, kīsla'-igan. Yā'ña, yā'ña, kī'ñgetgan.  
 Be careful, be careful, my chief! Be careful, be careful, my master!

My child is a boy because he is going to do as his grand-  
 father did when one went to his place long ago.

After he had been there, his canoe was so deeply laden  
 (with gifts), that they had to put the weather-boards  
 on it (to increase its capacity);

For it my child is going to be a leader.

Be careful, be careful, my chief! Be careful, be careful,  
 my master!

Gut si'+lgadaga'ñ xa'nhao kī'ga kuqēda's at (a) la  
 Each right after even names aristocratic with he  
 other (baby)

kia'gañao gūdā'gū.

call it sitting thought he would.

Kīsla'-i kugwē'dalañ<sup>3</sup> sūwa'ñ.

Chief while walking hither he said.

Ā'yaña kī'ngēt gō'nga līnga'n.

Be careful chief's father is going to be!

Dī'nañ ayā'ña q!o'ldjat xā'tga līnga'n dīna'ñ.

My child be careful, chief-woman father is going to be my child.

<sup>1</sup> Equivalent to qa'ga.

<sup>2</sup> Equivalent to gē'tgaqa.

<sup>3</sup> Kugwē'dalañ ("while walking hither") is a low-class word referring to the chief himself.

He thinks he would use high-sounding names, one after the other, (to the others of his own family.)<sup>1</sup>

He says the chief comes walking.

Be careful of the future chief's father!

Be careful of my child, the future chief-woman's father!

(Songs of Kaisun.)

## 69.

Qoandī'gīnī qoandī'gīnī kī'lsLa-i+,

There used to be plenty, there used to be plenty, chief,

Dañ nā'ga ga Lla'hao qoa'ndīgīnī kīlsLa'-i;

Your house in but there used to be plenty, chief;

Qoandī'gīnī+ qoa'ndīgīnī kīlsLa'-i;

There used to be plenty, there used to be plenty, chief;

Qoandī'gīnī+ qoa'ndīgīnī' kīlsLa'-i.

There used to be plenty, there used to be plenty, chief.

Lgua' nañ L! tā'nga hū'gañgīn kīndā'la wa kīa'oga gī la

While one they came to saying hū on great waiting for for that  
by canoe, canoe, (= chief), it

gāgīnā'ñ-gaŋaŋ.

you cry and move.

Qoandī'gīnī, qoandīgīnī, kī'lsLa-i; qoandī'gīnī, qoandī'gīnī,

There used to be plenty, there used to be plenty, chief; there used to be plenty, there used to be plenty,

kī'lsLa-i.

chief.

There used to be plenty, there used to be plenty, chief,

There used to be plenty in your house, chief;

There used to be plenty, there used to be plenty, chief;

There used to be plenty, there used to be plenty, chief.

<sup>1</sup> The child is supposed to call others of his family by aristocratic names, and himself by a low one.

You cry and move about to see them come by canoe  
(to the potlatch), great chief.

There used to be plenty, there used to be plenty, chief;  
there used to be plenty, there used to be plenty, chief.

## 70.

Ała qí'ngugwā'ngaña-i, ała qí'ngugwā'ngaña-i.

I used to see it, I used to see it.

Dañ nā'gaga ła'ahao tlagō's gōdā'gañas hao gut at  
Your house to I copper used for making now each with  
boxes other

gatkîndaga'ndiesi at<sup>1</sup> dañ kî'îña kî'nłgaługanî.  
make a noise by knock- with you news of goes about as you  
ing against move about.

Ała qí'ngūgwā'nganî, ała qí'ngūgwā'nganî (an indefinite  
I used to see it, I used to see it.  
number of times).

Dañ nā'gaga ła'ahao malē'łga-i łga'djudia's (so) ał dañ  
Your house in cranberry-bushes grew of you  
kî'îña kî'nłgaługanî.  
news of goes about.

Ała kî'ngūgwā'ngañ, ała kî'ngūgwā'ngañ.  
I used to see it, I used to see it.

I used to see it, I used to see it.

News went about that boxes made of coppers in your  
house sounded as they knocked one another.

I used to see it, I used to see it.

News went about of cranberry-bushes growing in your  
house.

I used to see it, I used to see it.

---

<sup>1</sup> Equivalent to at ("with").

## 71.

Ū+hua',<sup>1</sup> ū+hua', ūhua'-a-a,

Loftiest one, loftiest one, loftiest one,

Dañ nā'ga ga lla qoa'ndigīnī gua kī'lsīa-i.

Your house in there was formerly plenty, ? chief.

Gī'na uhua', uhua', qāfi sku'na yūda'lgaañas a,

Some- greatest greatest inside (some- smells strongly,  
thing, one, one, thing) big

U'hua, ū'hua, qí'ndal?

Loftiest loftiest mightiest  
one, one, one?

Loftiest one, loftiest one, loftiest one,

There used to be plenty in your house, chief.

Does not something big (i. e., a whale) smell strongly in  
your house,

Loftiest, loftiest, mightiest chief?

## 72.

Ū'hua qínda'l, ū'hua qínda'l (la)

Mightiest chief, mightiest chief,

Tlak!í'ngaña ga la' qínwa-i gaatxá'n qí'ndju,

His own children go to (be born from) without it chief,  
(to be born) come out of (why not)

U'hua qí'ndal, ū'hua qí'ndal, ū'hua qínda'l la?

Mightiest chief, mightiest chief, mightiest chief?

U'hua qínda'l, ū'hua qínda'l la,

Mightiest chief, mightiest chief,

Gí'sto dañ lū yū'ga a'wañ qí'ndju,

Who you as large settled chief,  
down

U'hua qínda'l, ū'hua qínda'l?

Mightiest chief, mightiest chief?

---

<sup>1</sup> Ū'hua' is a very high word, only applied to one or two chiefs who attained especially great power.

Mightiest chief, mightiest chief,  
 Why did not he (Gadaga') choose to be born from his  
 own grandchildren (instead of from some of his sisters'  
 children), chief,  
 Mightiest chief, mightiest chief, mightiest chief?  
 Mightiest chief, mightiest chief,  
 Who is settled down into such affluence as he (Gadaga'),<sup>1</sup>  
 Mightiest chief, mightiest chief?

Nā'-ikun qē'gawa-i.

## 73.

I'dj̄isigwa'ns gī dī'nañ gwa'wañ sū'wasi.

Not a common my child he refuses says.  
 woman at all

Wa'gī dī'+nañ gwa'wañ nañ sū'wasi.

To it my child refuses, some one says.

A'ñga xa'nhao inasū'wa gītī'n-djats xan A'ñga ina'suwē+,  
 His own just there wants that Eagle-woman yet his says he wants  
 one that one,

A'ñga xa'nhao inasí'ngwañ.

His own just there he will marry.

Even a noble woman my child says he refuses.

One says he refuses her.

He wants just that Eagle woman for himself (indicating  
 a particular one),

Just that one he will marry.

## 74.

Dja'+djāts L!aha'o lā, dja'djāts L!aha'o lā.

Women are better (than women are better (than  
 men), men).

Dja'djāts L!a kīñgē'diasLa.

Women have more property.

<sup>1</sup> Gadaga', according to story, was the greatest chief of the People-of-Sea-Lion-Town.

KĩlsLA-i'gan kĩlsLA-i dAñ gē'tgwañ axan?  
 My chiefs (men chiefs you are where?  
 of one's own family)

Women are better (than men), women are better (than men).  
 Women have more property.  
 Chiefs of my family, where are you?

(Masset Dialect.<sup>1</sup>)

Łi'əlañ qē'awa-i.

75.

Ēya hâ hiē', etc.

Qā'gaigaña nā'ga L'ao Skí'lsis xē'gandigi wa'di kuñgĩña'n  
 Uncles houses but Skí'lsis makes a noise for it (he or she) is  
 in (potlatch) crying.  
 uga'-i.

Wa'di kũ'djiwa ē'ya hâ hīē, etc.  
 For it sits greatly.

Ēya hâ hiē', etc.

But he (or she) is crying for the noise Skí'lsis (now reborn)  
 makes in his uncles' houses (at the potlatch).  
 For it he sits greatly.

76.

Gĩsta L'ao daga'sado sí'liya dā skA'ndañ kudjũ'gi[gē+]  
 Who but will own it after it you are crying are sitting  
 dō'nē ałdjí'wai? <sup>2</sup>  
 younger are sitting?  
 brother

But do you sit crying over who will afterwards own it,  
 younger brother of good family?

<sup>1</sup> In the songs the Masset catch ɛ is strengthened to Skidegate g.

<sup>2</sup> Or kũ'djiwai.

Łí'êlāñ kun l'nagā'-i.

77.

Ā'gua nā'nāñ lga gut dī'nañ ku-i-ê'ndalane.

It was his grand- land upon my child walks (a proud word).  
mother's

Wa'gan st!a'ga kudja'oanē.

For it his foot is dear.

GAM ła ku'ngiññāñ añ.

Not you cry (excl.)!

My child walks proudly upon his grandmother's land.  
His dear foot is for that (i. e., to walk on it).  
Do not cry!

78.

Nanaigā'ña lga' sgā'nas gu'lxas q!oŋda's lū sgā'nas gī  
Grandmother's land supernatural abalone- stole when supernatural to  
beings shells beings

ħi kiä'gaññ.

I called.

GAM gīn gu dē guda'ññāñ hai.

Nothing I wish to eat (?) now.

When the supernatural beings stole abalone-shells from  
grandmother's land, I called to the supernatural beings.  
Nothing I wish to eat (?).

79.

Tci'nañ lū'ga giū'gulaga, tci'nañ lū'ga giū'gulaga.

Grand- wave listens for, grand- wave listens for.  
father's father's

Sta l!ao tci'nañ si'ga gut kū'djūgiagandalanē.

After but grand- sea upon goes along stopping often on  
it father's the way (upon the water).

(He) listens for grandfather's<sup>1</sup> wave, he listens for grandfather's wave;

But afterwards he goes along upon grandfather's sea, stopping every now and then on the way.

80.

Ā'gua nā'nāñ lga gut ku'lgalguña'-i ɣan waɣa'n sɬa'ga  
Here is her grand- land upon walking about for for it use (your)  
mother's hands

kudjā'wan.<sup>2</sup>

dear.

Use your hands, my dear, to walk about upon grand-  
mother's land.

81.

Gia'gAñ Lao yuā'ndaga-i, gia'gAñ Lao yuā'ndaga-i.

My crests how- are very large; my crests, how- are very large.  
(or figures), ever, ever,

Hao q!a'liñas yuā'ndaga-i, hao q!a'liñas yuā'ndaga-i.

This image is very large, this image is very large.

Gia'gAñ l!ao yuā'ndaga-i, hao q!a'lîñas yuā'ndaga-i.

My crests, however, are very large, this image is very large.

La Lao gaogē'dasañ, la Lao gaogē'dasañ.

I them will put away, I them will put away.

Hao q!a'lañas yuā'ndaga-i, hao q!a'lañas yuā'ndaga-i.

This image is very large, this image is very large.

My crests (as carved) are very large, my crests are very large.

This image is very large, this image is very large.

My crests are very large, this image is very large.

I will put them away, I will put them away.

This image is very large, this image is very large.

<sup>1</sup> The "grandfather" here referred to is probably Raven.

<sup>2</sup> Kudjā'wan is also a "high word" for "to sit."



A Laga-i yuku'ndjudasi íñgut sgā'nas ū dala'ñ yé'dada-  
 This land is a point (Rose Spit) on supernatu- those you left.  
 ral beings  
 digīnī.

Supernatural beings used to leave you on this point of land (i. e., Rose Spit).

SL.ĕ'ña lā'nas.

Hawa'nō qō'godañ Skí'lsis l'nagā'-i.  
 Still stands Skí'lsis's town.  
 GAM ł dī'gu ku'ñgîñaññ.  
 Not upon me cry.  
 (my knees)

Skí'lsis's town still stands.  
 Do not cry upon my knees!

Yên dañ í'skudals lū gam ł dī'gu ku'ñgîñañ hañ.  
 Truly you are chief (or if not you on my cry!  
 "dear") (imp.) (knees)  
 Dī gwa ga lgaiqendigwa'ñus.  
 I am not rich.

If you are truly a chief (reborn), do not cry upon my knees!

I am not rich.<sup>1</sup>

---

<sup>1</sup> The child is scolded as being a reborn chief, and too great to cry.

Gū'gus t'ao dañ sū'kudjiwañ gia'ga tla'gwa?

What for you are crying? things for?  
(clothing)

Waskliên a'ña dañ gia'nda kudjū'asañ.

But yours you shall wear chief (or "dear").

For what do you cry, chief (or dear)? For clothing?  
You shall wear it, chief (or dear).

Nañ gēst' dī'na qoga'-iwas lū naas gadō' dī'na kū'sqeda-

Out of his house mine goes out when, house around mine will walk

gwañasañ.

and look.

Íldjao da'ñat kuda'ltc!aasañ.

Chief with my dear will enter.  
(or rich man)

When my child goes out of his house, he will walk around  
among the houses and look about.  
With chiefs (only) my dear will enter.

Skí'daoqao.

Dañ tcin kcliá'nao dan da qá'tcū kū'udañ.

Your grand- by stick (cedar you for is looking chief's son  
father trunk used for  
canoe) (or "dear").

Ga'íñ<sup>6</sup>añ kū'slîgatl.

To yourself go straight up.

Your grandfather's canoe is looking for you, dear.  
Go straight up to it.

<sup>1</sup> Sung also as a "proud song" (kã'fagadañ sã'lana-i).

Ula'man g'igigaslas lū tcla'āñ gut ku'sgetgîñ.

Ula'man is on the sea when his canoe upon the captain  
(in sight) companions looked about.

A t agā'ñ k'îlsia kudjū'da.

Make yourself a chief's son, dear.

Haiya k'îlsia-i, haiya k'îlsia-i, ha'oîsîn k'îlsia-igan.

Now chief, now chief, again chief.

When Ula'man<sup>1</sup> lay in sight on the sea, the captain looked about upon his companions (allowing them to relax their efforts).

Make yourself a chief's son, dear.

Again he is a chief, is a chief, is a chief.

<sup>1</sup> Ula'man is a long, low hill near Rose Spit, generally the first sighted by canoes from Port Simpson and neighboring places in the Tsimshian country. The mother is probably thinking of the time when her child will come home from trading with the Tsimshian. A third song, which I was unable to obtain in Haida, tells in the first verse about intermarriages between the young men of the Ski'daoqao and young women of the St'a'stas; in the second verse, of intermarriages with women of the Giti'ns of Masset.

## [56]

## 91.

Qoangē'dañ, qoangē'dañ, qoya'sga

It becomes too much, it becomes too much, dear.

Qoangē'dañ, qoangē'dañ, qoya'sga.

It becomes too much, it becomes too much, dear.

Qoangē'dañ, qoangē'dañ, qoya'sga.

It becomes too much, it becomes too much, dear.

Qoangē'dañ, qoangē'dañ, qoya'sga.

It becomes too much, it becomes too much, dear.

It becomes too much, it becomes too much, dear.<sup>1</sup>  
 It becomes too much, it becomes too much, dear.  
 It becomes too much, it becomes too much, dear.  
 It becomes too much, it becomes too much, dear.

Sl'ē'ña lā'nas.

## 92.

Gū'stas lī'nañ a q!ē'nañ ana'ñ xī'ladigwañdañ?

What (nothing) myself certain thing shall use for medicine?

Gū'stas lī'nañ a q!ē'nañ ana'ñ xī'ladigwañdañ?

What (nothing) myself certain thing shall use for medicine?

Q!ē'nañ a dī ʌkū'skidēgwañ.

For myself I have nothing.

Qoya's dañ xañhîña'-i.

Dear your face.

What medicine shall I use (in my affliction)?

What medicine shall I use?

I have nothing to comfort me.

Your dear face (I long for).

---

<sup>1</sup> That is, my grief is too great to bear.

93.<sup>1</sup>

Qo-ēs LL'ñalañ 'a-i t kusit!at.

Clouds open with through, look down.  
your hands

Dañ tū'yña-i dañ xa'ñña-i.

Your body all your face all (we  
wish to see).

Parting the clouds with your hands, look down (from  
Tā'xet's house).

We wish to see your body and your face.

94.<sup>2</sup>

Kliwa'-i L! nañ qā'ñas lū gwī nañ qā'-idañ.

The trail but one could see if upon one could go.  
(of the dead) (=1)

Gwai'yē dañ ā'ldjiwa-i.

Elder brother, your whole body.

If I could see the trail (of the dead), I would enter upon it.  
Elder brother, (I want to see) your whole body.

95.<sup>3</sup>

Gin st!ē'diguña-i gwai'yai,

Some- makes my heart elder brother,  
thing sick (or very  
(= you) sad),

Gin st!ē'diguña-i.

Some- makes my heart  
thing sick.

Something (i. e., the loss of you) makes my heart sick,  
elder brother.

Something makes my heart sick.

<sup>1</sup> Sung only by the women of this family.

<sup>2</sup> Sung by a man named Skilqoē'tas for his brother.

<sup>3</sup> Sung by the same man as Song 94.

Ha'k!un dañ gud'ns kliën gu gam qe'id LAK!ala "a di  
 Like that you thought although ? not tree shelter of in  
 dañ q!a'odañ-ūdjā.  
 you seated me ?

If you thought so (i. e., if you chose to die), why did you  
 not seat me in the shelter of a tree? <sup>1</sup>

Tās lā'nas.

[This was composed by Qadjiqō'k<sup>u</sup> when his niece was  
 drowned in Q!a'nan River, and her body could not be  
 found.]

Gū'stas, gī ł da'-indagwañgañ?  
 What for I poor one searching?  
 Hā'djadia nā'da-i.  
 Alas! my niece.

For what am I, unfortunate one, looking?  
 Alas! my niece.

T!ō'k!a gītanā'-i.

LA'gas dañ qä'n kū'gits lū aga'n ł kū stan gíndagia'ñaxañ.  
 Land you see, beloved when your- dear two if you made in canoe.  
 one self, (or chief),

If you had seen land, beloved, you would have saved  
 yourself, dear.<sup>3</sup>

<sup>1</sup> The last part of this is metaphorical. It means, "Why did you die so suddenly?"

<sup>2</sup> Sung by the wife of one lost at sea.

<sup>3</sup> This is merely the sense of the Haida.

1

•



### III. — MISCELLANEOUS SONGS.

(Masset Dialect.)

Battle-Song (Gu îsda's s<sup>ə</sup>ā'laña-i) of the ʔao sɬan l'nagā'-i.

101.

Ā'gua Skí'lsîs l'nagā'-i ʔai'ya ɣagō'das hō.

Here Skí'lsîs's town lies.

DAñ gua gū'la dō'na-i (repeated four times).

You ? think it younger  
good brother?

Here lies Skí'lsîs's town.

Are you pleased with it, younger brother? <sup>1</sup>

---

Battle-Song sung in Tsimshian.

102.<sup>2</sup>

[Sung around the head of an enemy raised upon a pole.]

You Tsimshian people are foolish. Are you like coppers?<sup>3</sup>

---

<sup>1</sup> The "younger brother" is perhaps a captive or an opponent in battle.

<sup>2</sup> I was able to obtain only the translation of this song.

<sup>3</sup> Because they were fearless in battle.

## Battle-Song of Women.

103.

[Song by women during the absence of their husbands  
with a war-party.]

Sk!A'ga-o t!a'ēt qō'nagañ.

Sk!A'gao, this killed many people.  
one

Sk!A'gao killed (and enslaved) many people.

Song used by All Families in making Peace

(Ga lā' s<sup>a</sup>!añ-a-i).

104.

Yē! di tādā's lū q!e'nañ di u'nsatsgaiya'ndō.

Raven me ate if myself I would not know.

Ao lîsinōt daga'ñ † sū'g.

Now first time for myself I am singing.

If Raven had eaten me,<sup>1</sup> I would not know myself.

Now for the first time I am singing to myself.

Song used by the <sup>a</sup>ao slān l'nagā'-i in making Peace.

105.

Xā'lā gwai'yē gō'lga! q!ē'aosgièn.

Haidas' island green has become.

The island of the Haida has become green (i. e. the hats  
have appeared as when spring comes and the foliage  
turns green.)

---

<sup>1</sup> "Being eaten by Raven" seems to mean being killed in war.

## Songs of Derision.

[Songs of this kind were largely in Tsimshian. The following is a translation of one of them, used in making fun of a poor man who pretended that he was a chief.]

106.

Laugh at the chief! for, although he is a chief, he has  
no rattle in his hand.



# TSIMSHIAN TEXTS

(New Series)

By FRANZ BOAS.



## INTRODUCTION.

THE following texts in the Tsimshian dialect of the Tsimshian language were written down by Mr. Henry W. Tate, a full-blood Indian of Port Simpson, British Columbia, in Tsimshian, with interlinear translation, according to the alphabet adopted by Bishop Ridley in his Tsimshian translations of the Gospel (published by The Society for Promoting Christian Knowledge). This material was revised by me, with the assistance of Mr. Archie Dundas, a full-blood Tsimshian from New Metlakatla, Alaska. Apparently some slight differences in dialect have developed between the Tsimshian of the older people who staid in British Columbia, and the younger generation who migrated to Alaska. The phonetics, as given here, are those of Archie Dundas.

The following alphabet has been used to represent the sounds of the Tsimshian.

- a* . . . . . short *a* with a strong leaning towards *é*, which depends largely upon the following consonant. Before *m*, *n*, *w*, the *a* is fairly pure. Before *l*, *l'*, *k*, it is almost *é*.
- ā* . . . . . long sound, always pronounced with retracted lips, and therefore more like *ä*.
- b* }  
*d* } . . . distinctly sonant, but more strongly articulated than in English.
- E* . . . . . obscure weak *e*, as in *flower*.
- ē* . . . . . *e* with glide towards *i*.
- g'* . . . . . distinctly sonant, anterior palatal, with affricative glide towards *y*, more strongly articulated than English *g*.
- g* . . . . . distinctly sonant, middle palatal, like English *g* in *good*, but more strongly articulated.
- g''* . . . . . the same, velar.
- h* . . . . . as in English.
- i*, *ī* . . . . . continental *i*.
- i'* . . . . . open *i*, as in *hill*.

- k*, *k'* . . . surd and fortis of *g*.  
*k*, *k'* . . . surd and fortis of *g*.  
*q*, *q'* . . . surd and fortis of *g*.  
*l* . . . . . sonant *l*, with full glottal articulation and long continued.  
*l'* . . . . . the same, with great stress of articulation.  
*m* . . . . . as in English.  
*m'* . . . . . the same, with great stress of articulation.  
*n* . . . . . with fuller glottal articulation than in English.  
*n'* . . . . . the same, with great stress of articulation.  
*o*, *ō* . . . as in *note*, short and long.  
*ō* . . . . . like *o* in German *voll*.  
*ā* . . . . . like *aw* in *law*.  
*p*, *p'* . . . surd and fortis of *b*.  
*r* . . . . . a very weak, strongly sonant middle palatal trill.  
*s* . . . . . the tip of the tongue is turned up and touches the palate just behind the alveoli. The teeth are closed, and the air escapes laterally. The sound effect is intermediate between *s* and *sh*.  
*t*, *t'* . . . surd and fortis of *d*.  
*u*, *ū* . . . like *oo* in *root*.  
*w* . . . . . as in English, but more strongly sonant.  
*w'* . . . . . the same, with greater stress of articulation.  
*x* . . . . . velar aspirate, like *ch* in German *Bach*.  
*y* . . . . . as in *year*, but more strongly sonant, with full breath.  
*y'* . . . . . the same, with greater stress of articulation.  
*dz*, *ts*, *ts'* affricative sonant, surd, and fortis, with purer *s* sound than the *s* described before.  
*°* . . . . . indicates parasitic vowels which accompany some short and all long vowels. These are glottal stops with the weakened timbre of the preceding vowels. *ā°*, for instance, sounds almost like *āA* (where *A* indicates a very weak *a*), *ā°* like *ā.1*, *ī°* like *ī.1*, *ē°* like *ē.1*. After short vowels, the sound resembles the simple glottal stop.  
- . . . . . connects proclitics and stems.  
= . . . . . indicates typographic division.

In the following texts the grammatical forms given by Archie Dundas have been given preference over those of Mr. Tate, who tends to substitute the forms peculiar to direct discourse for those characteristic of indirect discourse.

Thus, he writes, —

lukdī'det dīl ḡū'°ḡedit (instead of lukdī'daga dīl ḡū'°ḡetga°) she and her daughter were hungry (p. 72, lines 1 and 2).



nâ<sup>0</sup>ke hanā<sup>0</sup>x a galgâ'lxdet deda ne-wi-la'kdet (instead of nâ<sup>0</sup>ke hanā<sup>0</sup>xga<sup>0</sup> a galgâ'lx gesge ne-wi-la'ktga<sup>0</sup>) the woman lay with her back to the great fire (p. 72, line 18).  
 ada lat sagait-dâ'det da dem dô'xdet (instead of ada lat sagait-dâ'ga<sup>0</sup> asgedemt dô'xtga<sup>0</sup>) then, when she gathered them in order to take them (p. 74, lines 4 and 5).

It is in accord with this tendency that he omits very often the terminal *-ga<sup>0</sup>* indicating absence, which Dundas uses regularly. The same tendency may be observed in the texts dictated to me by Matthias, a native of Old Metlakatla in 1886, and printed in A. C. von der Schulenburg's Grammar;<sup>1</sup> while a text dictated to me by Mrs. Morison, a native of Port Simpson, which may be found at the same place,<sup>2</sup> does not show the same tendency. Examples taken from Mr. Tate's manuscript are: —

Ada ka dem kse'ret (instead of kse'retga<sup>0</sup>) when she went out (p. 72, line 27).  
 da g'ik yā<sup>0</sup> hanā<sup>0</sup>x (instead of hanā<sup>0</sup>xga<sup>0</sup>) then the woman went again (p. 74, line 16).

In other cases Mr. Tate uses the indicative where Dundas prefers the subjunctive.

gaksta! wā<sup>0</sup>ga wī-mexmē<sup>0</sup> (instead of gakstat wā<sup>0</sup>sga wī-mexmē<sup>0</sup>) behold!  
 he found a large grouse (p. 74, line 13).  
 wula wā'ga wula wula-dza'bedet (instead of wula wā'lsga) thus did the hunters.

He also often omits the possessive *-t* of the third person, and the demonstrative terminal *-t*.

In the written texts, inaccuracies of construction creep in easily. I should have preferred a revision of the texts with Mr. Tate, but this was not feasible.

I published a text with interlinear translation and grammatical notes in the "Zeitschrift für Ethnologie," 1908, pp. 776-797. A grammatical sketch of the language is contained in the "Handbook of American Languages."<sup>3</sup>

FRANZ BOAS.

<sup>1</sup> Die Sprache der Zimshian Indianer, pp. 188 et seq.

<sup>2</sup> Ibid., pp. 183 et seq.      <sup>3</sup> Bulletin 40 of the Bureau of American Ethnology.

1. Adā'ogam Asdi-wā'1  
lîg'i Lli-NE-NEWā'0dem lax-dā'u.

Wāi, ła gwā'ntgesge wi-lē'0ksem de'rem laā'xdaga<sup>0</sup>  
a'sge ne-gra'desge Ksia'n, ada di-hô'ksGESGE klâ'0ltga sîg'i=  
demnā'0xga<sup>0</sup> a'sga spagait-derem laā'gam gra'tga<sup>0</sup> dîl lîgū'0=  
lîgem hanā'0xtga<sup>0</sup>, gu na'ksGESGE klâ'0ltga ne-gra'desge ks-  
5 gig-ā'nitga gal-tsla'pga<sup>0</sup>. Ada al tlā'0s nā'0t gesge ne-lep-  
gal-tsla'ptga<sup>0</sup> ge'sge Grits!Elā'serga<sup>0</sup>. Ks-graadzetga gal-  
tsla'pga, nîn!i'sga ła wi-lē'0ksem gwā'ntgesga derem laā'x=  
degESGE gal-tsl!apts!a'pga<sup>0</sup>.

Ada ła dza'ksge na'ksge sîg'idemnā'0xga<sup>0</sup>, ada ła g'îk  
10 dē-dza'ksge na'ksge lîgū'0lîgem hanā'0xtga<sup>0</sup> asge derem  
laā'gatge gan de'retga<sup>0</sup> asge wul g'ap-wi-lē'0ksem derem  
laā'xGESGE wul-dzEXDZô'xga<sup>0</sup>; gan-hē'ldE de'redet.

Ada ła klē'reltge sa'ga da lep-g'îleks-dedā'lxsge sîg'i=  
demnā'0xga<sup>0</sup> asga ła wul k'udî'0tge, gan-hā'utga<sup>0</sup>: “Ē ā'p!EXDĪ  
15 ā ndZE ła txal-wā'sde lîgū'0lîgīda<sup>0</sup>.” Ada di-ha'usga lîgū'0lîgem  
hanā'0xtga<sup>0</sup>: “Ē ā'p!EXDĪ ā ndZE ła txal-wā'sde nā'i, dze ła  
g'isi-yā'ī ā ndza ła gâ'0t awā'0t, ada ndem ga'be ne-wunā'yat,  
ada dem ts!ā'yūt.”

(Wāi, di wula ô'kSE derem laā'xdet gri-klâ'0t q!ayîm  
20 gâ'0mSEM wul gwā'ntgedet da SEM-ts!er gwa'tget. Nîn!t'  
în lu-q!a'gan txanlî grat gan-de'ret.)

Gan ła klē'reldE sat, da wul haldem-bā'0sga sîg'idem=  
nā'0xget a dem wula gâ'0 awā'0 lîgū'0lîgem hanā'0xdet ā  
lax-da'uga<sup>0</sup>. Wati-txas-nī'sa da di-haldem-bā'0sge sup!a'sem  
25 hanā'0xga<sup>0</sup> asge dem dît gô'0sge awā'0s nā'0tga<sup>0</sup>. Gan-dī-  
yā'0t gesge lax-dā'uga<sup>0</sup>.

Ada wul txal-ndE-wutwā'0det GESGA n-lu-spa'gasge gū'0=

1. The Story of Asdi-wā'1;<sup>1</sup>  
or, The Meeting on the Ice.

Well, when a great famine reached [touched] the people of the Skeena, then a chieftainess was also among the starving people, and a young woman who had married a man of a town way up the river. Her mother, however, was in her own village at Canyon. That town is way down the river, that was when the great famine reached [touched] the villages.

Then the husband of the chieftainess died, and the husband of the young woman also died of starvation, for the starvation in the villages was really great: therefore many died.

Then one day the chieftainess talked to herself when she was hungry: therefore she said, "I remember when I used to meet my daughter." Then the young woman also said, "I remember (think) when I meet my mother when I go down the river, when I go near her, then I shall eat food, then I shall have enough to eat."

(Well, the famine struck [the people] every year in the winter, when it was very cold. It was that which cleared off all the people: therefore they died.)

Therefore one day the chieftainess arose to go on the ice to the young woman. On the same day the young woman also arose to go also to her mother. Therefore she also went on the ice.

Then they met between the two towns on the ice.

---

<sup>1</sup> This name is also pronounced Asi-wā'1.

p!eltge galts!apts!a'pga<sup>0</sup> asge lax-da'uga<sup>0</sup>. Sem-mela-luk-  
 di'daga di! Igū<sup>0</sup>!getga<sup>0</sup>. A!tge sge'rel dem gā'bet. Mela-  
 ts!ens-de'ret dīs nā<sup>0</sup>tga<sup>0</sup>. Ada wul wa'ndet a bā<sup>0</sup>kdet at  
 ā'u ne-gan-nī'neksgetga<sup>0</sup> guda de'redesde wul de'rem  
 5 laā'xdega<sup>0</sup>.

Ēā na'ga ha'ut, a'da wul laxlē<sup>0</sup>xgedet ā nebā<sup>0</sup>ketga<sup>0</sup>.  
 Ada wul dzagam-wā'ls ge'sge dem dzōxt ge'sge ne-miā'nsge  
 wī-ga'nga<sup>0</sup>. Ada wul klu!yā<sup>0</sup>sge sup!a'sem hanā<sup>0</sup>xga<sup>0</sup>.  
 Adat wā<sup>0</sup>sge<sup>1</sup> klē'reltge lō'gōm g'alā'msdega<sup>0</sup>. Ada dit  
 10 g'ins nō<sup>0</sup>t ge'sge ne-stā' lō'gōm-g'alā'msdega<sup>0</sup>. Ada dit  
 lep-ga'psge ne-stā'tga<sup>0</sup>.

Adat wul dza'psga Igu-wā'lp la'xsga<sup>0</sup>. Ada wul hiyā'ksge  
 tgi'ntga<sup>0</sup> asge dem lu-la'kt gesge Igu-ts!em-wā'lp la'xsge  
 dze la lā'!getga<sup>0</sup>. Ada ne-gā'ga dem lā'!getga<sup>0</sup>, adat wul  
 15 wī-se-gwa'lge la'ktga<sup>0</sup> a dem wul le'mgem lā'!getga<sup>0</sup>. Ada  
 dem ama wul laxst!ā'egatga<sup>0</sup>. Ne-stā<sup>0</sup> n-la'ktge wul di-  
 nā<sup>0</sup>ke wi-lē<sup>0</sup>ksetga<sup>0</sup> ā gā'lent; ada ne-gīk nestā<sup>0</sup>de wul  
 di-nā<sup>0</sup>ke Igu-yā<sup>0</sup>ksem hanā<sup>0</sup>xga<sup>0</sup> a galgā'lx gesge ne-wi-  
 la'ktga<sup>0</sup>.

20 Ada la se'relksge ā<sup>0</sup>tgega<sup>0</sup> da ts!i'nge gra't ge'sge  
 awā<sup>0</sup>sge Igu-yā<sup>0</sup>ksem hanā<sup>0</sup>xga<sup>0</sup>. Ada gun-iā<sup>0</sup>t ge'sge  
 wul-nā<sup>0</sup>ketge, adat sela-nā<sup>0</sup>ketga<sup>0</sup>. Ā!get sa<sup>0</sup>ltge wi-lē<sup>0</sup>=  
 ksetga<sup>0</sup>. Da sem-ganlā<sup>0</sup>kga<sup>0</sup> da ginē<sup>0</sup>tgege su-plā'sem  
 y!ū<sup>0</sup>tga<sup>0</sup>, ada wul dā'ultga<sup>0</sup>. Da wul di-na-nī<sup>0</sup>detga<sup>0</sup> asge  
 25 la dem ts!a'k'asge n-la'ktga<sup>0</sup>.

Ada wul gīk haldem-bā<sup>0</sup>sge Igu-yā<sup>0</sup>ksem hanā<sup>0</sup>xga<sup>0</sup>  
 asge dem se-mā<sup>0</sup>stga<sup>0</sup>. Ada la dem kse'retga<sup>0</sup>, da n!ax-  
 n!ō'itge wul a'lg'ixsge Hats!enā<sup>0</sup>stgege wā<sup>0</sup>tge. (Hō'ig'igatge  
 g'ilag-ā<sup>0</sup>ga<sup>0</sup>, am ā!tge ninlī<sup>0</sup>tga<sup>0</sup>. Līg'i-tnā<sup>0</sup>t in n!axn!ō'  
 30 wul a'lg'igā Hats!enā<sup>0</sup>sge<sup>0</sup>, ada segausē'at a līg'i-gā'  
 hasa'xtga<sup>0</sup>). Ninlī' gant se-wā<sup>0</sup>de ts!ū<sup>0</sup>ts!e gwa<sup>0</sup> a! Ha-  
 ts!enā<sup>0</sup>stt.)

Ada wula kse'resga Igu-yā<sup>0</sup>ksem hanā<sup>0</sup>xga<sup>0</sup> asge dem

<sup>1</sup> Tate has ge'rel ("to pick") instead of wā<sup>0</sup> ("to find").

They were both very hungry, (she) and her daughter. There was nothing to eat. Both were left (alone) by death, (she) and her mother. Then they sat down and wailed and wept because of their husbands, who had died of starvation.

When they had cried for some time, they stopped wailing. Then they went ashore to make a camp at the foot of a large tree. Then the young woman went about. Then she found one rotten hawberry. Then she gave to her mother one half of the rotten hawberry, and she herself ate (the other) half.

Then she made a small house of branches, and they began to drill fire to make a fire in a small house of branches, where they lay down. Before they lay down, they made a great fire to lie down warmly. Then they slept well. On one side of the fire the old woman, on her part, lay down with her back to the fire; and on (the other) side the little noble woman, on her part, lay down; they were with their backs towards the fire.

When it was midnight, a man entered (and went) to the little noble woman. He went to her and lay down, and they lay down together. The old woman did not notice it. Early in the morning, the young man arose and went out. Then they, on their part, saw that their fire was about to be extinguished.

Then the young noble woman arose again (and went) to get bark. When she went out, she heard the one sing whose name is Hats!enā's. (It is like a robin, but it is not he. When somebody hears Hats!enā's speak, he has good luck with whatever he wishes. That is the reason why the name of that bird is Hats!enā's ["Good Luck"]).

Then the young noble woman went out to gather bark.

se-mā<sup>0</sup>stga<sup>0</sup>. Ada wul gun-iā<sup>0</sup>t ge'sge wul ba'tsgesga wī-  
lôgôm sâ<sup>0</sup>menga<sup>0</sup>. Adat gā<sup>0</sup> wī-na'gem gan a dem ha-  
se-gra'lem mā<sup>0</sup>stga<sup>0</sup>. Ła hi-yā<sup>0</sup>gut sa-g'ŭlgra'ŭge mā<sup>0</sup>set,  
ła g'ík tgi-k<sup>u</sup>ŭe'l<sup>1</sup> ne-mā<sup>0</sup>se wī-sa<sup>0</sup>menga<sup>0</sup>. Ada łat sagait-  
5 dô'gatga<sup>0 2</sup> a'sge demt dô'xtga<sup>0</sup>, gaksta-tnā<sup>0</sup> t wā<sup>0</sup> ŭgu-  
da'sx ge'sge spagait-mā<sup>0</sup>sga<sup>0</sup>. Ada wul lu-ya'ltget ge'sga  
ne-ŭgu-wā'lbet la'xstge a'sge lu-ā'msge gā<sup>0</sup>tga<sup>0</sup>. Ada wul  
wī-se-la'ksetga<sup>0</sup>. Adat yā<sup>0</sup>desge ŭgu-da'sxga<sup>0</sup>. Adat ga'-  
betga<sup>0</sup>; txal-ā'dzegat a k!e'elde sa as dep nī<sup>0</sup>tga<sup>0</sup>.

10 Da ła g'ík ganlā<sup>0</sup>kga<sup>0</sup>, da g'ík wult gā<sup>0</sup> ne-sī wul se-  
mā<sup>0</sup>stga<sup>0</sup>. Adat g'ík gā<sup>0</sup> wī-na'gem ha-g'ŭl-mā<sup>0</sup>stga<sup>0 3</sup>.  
Ada g'ík wul tgi-k<sup>u</sup>ŭe'l<sup>1</sup> mā<sup>0</sup>set. Ada wul g'íkt sagait-  
dô'xtga<sup>0</sup>. Gakstat g'ík wā<sup>0</sup>sga wī-mexmē<sup>0</sup> ge'sge spagait-  
ne-se-mā<sup>0</sup>stga<sup>0</sup>; a ŭgesge'rem lu-ya'ltgetga<sup>0</sup>. Adat g'ík  
15 yā<sup>0</sup>de; txal-ā'dzagades nī<sup>0</sup>tga<sup>0</sup>, a k!e'elde sa'ga<sup>0</sup>.

G'ík ganlā<sup>0</sup>get, da wul g'ík yā<sup>0</sup> ŭgu-yā<sup>0</sup>ksem hanā<sup>0</sup>xga<sup>0</sup>;  
adat g'ík gā<sup>0</sup>sge ne-miā'nsge wī-sa<sup>0</sup>menge sī-wul se-  
mā<sup>0</sup>stga<sup>0</sup>. Adat g'ík gā<sup>0</sup> wī-na'gem gan at sa-g'ŭlgra'ŭge  
mā<sup>0</sup>set. Ada g'ík tgi-k<sup>u</sup>ŭe'l<sup>1</sup> mā<sup>0</sup>set; ada g'ík wult sagait-  
20 dā<sup>0</sup>tga<sup>0</sup>. Adat g'ík wā<sup>0</sup> wī-lē<sup>0</sup>ksem a'utaga<sup>0</sup>; adat wul  
y!aga-gā<sup>0</sup>tga<sup>0</sup>; adat k'lnā'mtges nā<sup>0</sup>t. Adat gā<sup>0</sup>det nā<sup>0</sup>otge  
wī-ā'utaga<sup>0</sup>. Adat lli-mā<sup>0</sup>lge txal-ā'dzegas dep nī<sup>0</sup>t a  
gū<sup>0</sup>p!elde sat.

G'ík ganlā<sup>0</sup>k adat g'ík<sup>4</sup> gā<sup>0</sup>sge dem se-mā<sup>0</sup>stga<sup>0</sup>.  
25 Adat g'ík wā<sup>0</sup>sge wī-sts!ā<sup>0</sup>l ge'sge spagait-mā<sup>0</sup>sga<sup>0</sup>. Adat  
y!aga-gā<sup>0</sup>tga<sup>0</sup>; adat k'lnā'mt ges nā<sup>0</sup>tga<sup>0</sup>. Adat lū'nagatget  
nā<sup>0</sup>tga ne-sa'mîsge sts!ā<sup>0</sup>lga<sup>0</sup>.

G'ík ganlā<sup>0</sup>k da g'ík wul yā<sup>0</sup>tga<sup>0</sup> a'sge se-mā<sup>0</sup>stga<sup>0</sup>.  
Adat wā<sup>0</sup>sge wī-ma'ti ge'sga spagait-mā<sup>0</sup>sga<sup>0</sup>. Ada wult

<sup>1</sup> Tate has tã ("to stretch") instead of tgi-k<sup>u</sup>ŭe'l ("fell down").

<sup>2</sup> Tate has dā ("to put down") instead of dôg ("to take").

Then she went to the place where a large rotten spruce-tree was standing. She took a very long stick as a means of breaking off the bark. When she began to break off the bark, the bark of the great spruce-tree fell down. Then when she gathered up [among what she was going to gather up], behold! she found a little squirrel among the bark. Then she returned to her little house of branches, being of good heart. Then she made a large fire. Then she roasted the little squirrel. Then they ate it; it was enough for one day for them.

When it was morning again, she went again to the place where she had been before to get bark. She took again a very long means of breaking off bark. Then the bark fell down again. Then she gathered it up again. Behold! she found [again] a large grouse among the bark that she was gathering. She returned happy. Then she roasted it also; it was enough for them for one day.

It was morning again, and the little noble woman went again; she went again to the foot of the large spruce-tree where she had been before to gather bark. Again she took a very long stick to break off the bark. The bark fell down again, and she put it together again. Then she found a large porcupine. She took it down and gave it to her mother. Then her mother took the large porcupine. Then she burnt it over, and it was enough for them for two days.

It was morning again, and she went again to gather bark. Then she found a large beaver among the bark. She took it down and gave it to her mother. Then her mother dried the meat of the beaver.

It was morning again, and she went again to get bark. Then she found a large mountain-goat among the bark.

---

<sup>3</sup> Tate has na-ha-sa-g'item mā'<sup>0</sup>stga<sup>0</sup>.

<sup>4</sup> The form ada g'ikt is also correct.

hū<sup>0</sup>tges nā<sup>0</sup>tga<sup>0</sup> asge demt ĩemā<sup>0</sup>mtga<sup>0</sup>, dat wul y!aga-gā<sup>0</sup>sge wī-ma'tiga<sup>0</sup>. Adat wul txal-ya<sup>0</sup>nsge se-wā'lp la'xstga<sup>0</sup> a'sge dem lū<sup>0</sup>nksensge sa'mim ma'tiga<sup>0</sup>.

G'ík kl'e'relde ganlā<sup>0</sup>kga<sup>0</sup>, da g'ík wul yā<sup>0</sup>t ge'sga dem  
 5 se-mā<sup>0</sup>stga<sup>0</sup>. Adat g'ík sa-g'ĩg'a'łgesge mā<sup>0</sup>sga<sup>0</sup>. Ada  
 g'ík tgi-k<sup>u</sup>łe'łsge ne-mā<sup>0</sup>sge wī-sa<sup>0</sup>menga<sup>0</sup>. Sem-nī<sup>0</sup>dzetge  
 wul tgi-txal-hō'ksesge wī-ō'łga<sup>0</sup>. Adat g'ík hū<sup>0</sup>tges  
 nā<sup>0</sup>tga<sup>0</sup> a'sge demt ĩemā<sup>0</sup>mtga<sup>0</sup>. Ada wult y!aga-gā<sup>0</sup>sga  
 wī-ō'łga<sup>0</sup> a'sge awā<sup>0</sup>sge ne-wā'łbga<sup>0</sup>. Ada wult g'ík aks-  
 10 ya<sup>0</sup>nsge ne-wā'łbtga<sup>0</sup> a'sge dem wā'lp lū<sup>0</sup>nk!esgem sa'mitga<sup>0</sup>.

G'ík ganlā<sup>0</sup>kga<sup>0</sup>, da g'ík wul yā<sup>0</sup>t ge'sga ne-wul sī-se-  
 mā<sup>0</sup>stga<sup>0</sup>. Adat g'ík wā<sup>0</sup>sge wī-medi<sup>0</sup>kga<sup>0</sup>. Adat g'ík  
 hū<sup>0</sup>tges nā<sup>0</sup>tga<sup>0</sup> a gun-ĩemā<sup>0</sup>mtget a wul łgu'ksentge demt  
 łā<sup>0</sup>łsge wī-lē'ksem medi<sup>0</sup>kga<sup>0</sup>. Ada g'ík semgal wī-yē<sup>0</sup>tga<sup>0</sup>.  
 15 Ğan łat wula bā<sup>0</sup>łga<sup>0</sup>. Adat am-y!aga-dō'xsge ne-sa'mitga<sup>0</sup>.  
 Ada lu'-dzaga-hō'łtgesge ne-wā'łbt ā lū<sup>0</sup>nk<sup>1</sup> sa'mitga<sup>0</sup>.

Ada txanlı' ganlā<sup>0</sup>get negā'ga dem yā<sup>0</sup> se-mā<sup>0</sup>set, łat  
 g'ík n!axn!ō' wul a'łg'ixsge Hats!enā<sup>0</sup>s ge'sge ne-ts!uwā'nsge  
 wī-lō'gôm sa<sup>0</sup>menga<sup>0</sup>. G'ík kl'e'reltge ganlā<sup>0</sup>kga<sup>0</sup>, ada  
 20 g'ík bax-iā<sup>0</sup>sge dem se-mā<sup>0</sup>setga<sup>0</sup>; adat g'ík wā<sup>0</sup>sga wī-  
 wudzi<sup>0</sup>ga<sup>0</sup>. Ada ła ne-ğā'ga demt hū<sup>0</sup>tges nā<sup>0</sup>tga<sup>0</sup>, da  
 n!axn!ō'ide wul gun-yā<sup>0</sup> g'at ge'sge hak!ā<sup>0</sup>tga<sup>0</sup>, Ğana sa-  
 tgu-ya'łtgetga<sup>0</sup>. Ğakstatnā'h! ama pla'sem su-pla'sem y!ū<sup>0</sup>ta  
 gun-hē<sup>0</sup>tget ge'sga hak!ā<sup>0</sup>tga<sup>0</sup>. Sem-sa-bā<sup>0</sup>sga<sup>0</sup>.

Adat ge'redaxtge ama su-pla'sem y!ū<sup>0</sup>taga<sup>0</sup>: "Gā<sup>0</sup> wā'ni  
 ya gwa<sup>0</sup>?" Ada ha'usga hanā<sup>0</sup>x ges nī<sup>0</sup>tga<sup>0</sup>: "Ē, nexnō'x,  
 hiā'gwa se-mā<sup>0</sup>su ya' gwa<sup>0</sup>. Nīnlī' ne-wul wā<sup>0</sup> ya'ts!esget  
 ā txanlı' ganlā<sup>0</sup>get. Ada se-mā<sup>0</sup>su." Adat sta-dī-yā<sup>0</sup>tge  
 su-pla'sem y!ū<sup>0</sup>taget ge'redexsge su-pla'sem hanā<sup>0</sup>xga<sup>0</sup>:  
 30 "A'ł me wulā'idi gu wul amiā' txanlı' ya'ts!esga<sup>0</sup> wa'yīn?"

<sup>1</sup> The form lū<sup>0</sup>ngem is also correct.



She called to her mother to help her, and they took down the large mountain-goat. Then they increased (the size) of the house they had made of branches to dry the meat of the mountain-goat.

It was morning again, and she went again to gather bark. Then she broke off again the bark. The bark of the large spruce-tree fell down again. Verily, she saw a large black bear (falling) down with it. Again she called to her mother to help her. Then they took the large black bear down to their house. Then they increased again (the size) of their house for [a house for] drying meat.

It was morning again, and she went again to the place where she had been before to gather bark. Then she found a large grizzly bear. Again she called her mother to come and [towards] help her, because she could not move the large grizzly bear. It was very fat. Therefore they cut it up [spread it]. Then they just took down the meat. Then their house was full [inside across] of dried meat.

Every morning before she went to gather bark, she heard [again] Hats!Enā's speak on the top of the large rotten spruce-tree. One morning she went up again to gather bark. Then she found a large caribou. Before she was about to call her mother, she heard a man going up to her from behind: therefore she suddenly turned around. Behold! a handsome young man stood near, behind her. All of a sudden she was much afraid.

Then the handsome young man asked her, "What are you doing here?" Then the woman said to him, "O supernatural one! I (am beginning to) gather bark here. That is where I find animals every morning. Then I gather bark." Then the young man continued, and questioned the young woman: "Do you not know whence all the animals come that you have found?" Then the woman

Ada ha'usge hanā<sup>0</sup>xga<sup>0</sup>: "Ā'yint." Ada wul ha'usge su-  
 pla'sem y!ū<sup>0</sup>ta ge'sge hanā<sup>0</sup>xga<sup>0</sup>: "T ne'riut' in klilk·līna'm  
 ya'ts!esge da gwan, gu lā' wula wutwā<sup>0</sup>yin da sese-mā<sup>0</sup>sen.  
 Adat g'ik nī<sup>0</sup>da na-ts!ī<sup>0</sup>n desde hī-wō'gasem da wul  
 5 dzô'xsemt." Ninlī<sup>0</sup>sge wul lu-q!ā<sup>0</sup>ge gā<sup>0</sup>tsge lgu-yā<sup>0</sup>ksem  
 hanā<sup>0</sup>xga<sup>0</sup>.

Ada wul klwā<sup>0</sup>dem!getga<sup>0</sup>. Ada ha'utga<sup>0</sup>: "Ndô<sup>6</sup> ma'=  
 ɬes nô<sup>0</sup>n ā hasa'gau de n dem y!agai-na'ksgen." Ada  
 wul ā<sup>0</sup>sge sge su-pla'sem y!ū<sup>0</sup>taga<sup>0</sup> a'sge txanlī'sge gā<sup>0</sup> ge  
 10 dem āmt ge'sge hanā<sup>0</sup>xga<sup>0</sup>. Ada lā ga'udisge ha'utga<sup>0</sup>,  
 da wul sa-dzī'eptga<sup>0</sup>. Ada a'l wul bax-gô'it!eks nā<sup>0</sup>t  
 ge'sge wul huwā'ltga<sup>0</sup> asge lā' wul klwa<sup>0</sup>thetga<sup>0</sup>. Adat  
 ge'redaxtget nô<sup>0</sup>tga<sup>0</sup>: "Gā<sup>0</sup> gan-sem-ā'yu-want?" Ada wult  
 plīā'retga<sup>0</sup> su-pla'sem hanā<sup>0</sup>x get nā<sup>0</sup>tga<sup>0</sup> a'sge wu'la gun-  
 15 nē<sup>0</sup>s gesge ama pla'sem y!ū<sup>0</sup>ta ges nī<sup>0</sup>tga<sup>0</sup>. "Adat ma'fe  
 deda klā'ī," da'ya ges nā<sup>0</sup>tga<sup>0</sup>; "T nē<sup>0</sup>tget' in klilk·līna'm  
 txanlī' ya'ts!esge wutwā'yut ā txanlī ganlā<sup>0</sup>ge da sese-  
 mā<sup>0</sup>sut. Adat g'ik gun-ma'fe y!agai-hasa'xde demt na'ksgu  
 amī'm dza anā<sup>0</sup>xt. Ada lā g'ik ga'odi ā<sup>0</sup>sget a dem  
 20 ama wula wā'lem dīl g'ap-txanlī' gā<sup>0</sup> demt wul hemā'm.  
 Ada hī ga'odi ha'udi ya gwa<sup>0</sup> da wula sa-dzī<sup>0</sup>ptga<sup>0</sup>."

Ada wult anā<sup>0</sup>xdet nā<sup>0</sup>tga<sup>0</sup>; gan-lat hī-anā<sup>0</sup>xdet nā<sup>0</sup>t  
 da sa-n!axn!ō'ide wul al'a'lg·ixsge Hats!enā'set a'sge ne-lax-  
 ts!uwā'nsge wī-lô'gôm ga'nga<sup>0</sup>; ninlī<sup>0</sup> sī-wul se-mā<sup>0</sup>stge  
 25 ne-miā<sup>0</sup>ntga<sup>0</sup>. Adat tgi-k<sup>u</sup>le'sge tlep<sup>xā</sup><sup>0</sup>detge wutla-me-  
 di<sup>0</sup>kga<sup>0</sup>, dīl tlep<sup>xā</sup><sup>0</sup>detge ô'lga<sup>0</sup>, dīl tlep<sup>xā</sup><sup>0</sup>detge wutla-  
 ma'tige tgi-amiā<sup>0</sup>t ge'sge wī-lax-lô'gôm sa<sup>0</sup>minga<sup>0</sup>. Ada  
 g'ik sa-hē<sup>0</sup>tgesga su-pla'sem y!ū<sup>0</sup>taga<sup>0</sup>. Ada sem-lu-ā'msge  
 gā<sup>0</sup>ts nā<sup>0</sup>sga<sup>0</sup> lguwā'lksem hanā<sup>0</sup>xga<sup>0</sup>, da wulat y!aga-ks-  
 30 du<sup>0</sup>ltge hanā'naxge su-pla'sem y!ū<sup>0</sup>taga<sup>0</sup>. Ada wult na'ks=  
 gesge lguwā'lksem hanā<sup>0</sup>xga<sup>0</sup>, dat wulat y!aga-dô'xtge su-  
 pla'sem y!ū<sup>0</sup>tage ne-ya'ts!eskset.

said, "No." Then the young man said to the woman, "I am the one who has given to you the animals that you always find among the bark that you are gathering, and I am [he is] also the one who entered (your house) when you were beginning to sleep in your camp." That was when the young noble woman was glad [hollow in her heart].

Then she was pregnant. He said, "Go and tell your mother that I desire to marry you." Then the young man promised every thing good to the woman. When he finished speaking, he suddenly disappeared. However, her mother came up to where she was, for she had been away [lost] for a long time. Then her mother asked her, "Why have you been away so long?" Then the young woman related to her mother that a young man had shown himself to her. "Then he told me," she said to her mother, "it was he who has given all the animals that I found every morning when I gathered [made] bark. He also asked me to say that he desires to marry me if you should agree; and he has also (finished and) promised that we shall be rich, and that he will help us with everything. When he finished speaking this, he disappeared suddenly."

Then the mother agreed; and when her mother began to agree, they suddenly heard the voice of Hats!enā's on top of the large rotten tree, — that one, where she had gone before to gather bark, at its foot. Then two large grizzly bears fell down, and two black bears, and two large mountain-goats came down from the top of the large rotten spruce-tree. Then the young man suddenly stood there again. The mother of the princess was very happy [good at heart], and the young man accompanied the women down. Then he married the princess, and the young man took down the animals.

Adat wul dza'besge gū<sup>0</sup>p!eltge wut!a-huwā'lpga<sup>0</sup> a'sga  
 dem se-lū<sup>0</sup>nk sa'mitga<sup>0</sup>. Ada ła āmsga sga-na'kga<sup>0</sup>, da  
 kse-laxla'xge lḡū<sup>0</sup>lḡem y!ū<sup>0</sup>tga<sup>0</sup>.<sup>1</sup> Ada wul pla'sge lḡu=  
 āmlḡega<sup>0</sup>. Ada sem-ḡal lu-ā'm ḡā<sup>0</sup>ts negwā<sup>0</sup>tga<sup>0</sup>, ḡan-ła  
 5 kle'reltge sa'ga<sup>0</sup> da gun-hū<sup>0</sup>tgetge lḡū<sup>0</sup>lḡetga<sup>0</sup>. Adat na  
 daxda'mdesge wā<sup>0</sup>pxtga<sup>0</sup> a'sget se'-ḡa'tga<sup>0</sup>. Ada sem-ā'm  
 ḡasḡā'utga<sup>0</sup> sem-su-pla'sem y!ū<sup>0</sup>tatga<sup>0</sup>. Negwā<sup>0</sup>de lḡuā'mlḡe  
 ḡwa'it Hats!enā<sup>0</sup>set; ninlī' ḡō'it!ekset ḡe'sge awā<sup>0</sup> hanā<sup>0</sup>=  
 neg a'sge hi-dzō'xtga<sup>0</sup>. Ninlī's nī<sup>0</sup>de sem-ama pla'sem  
 10 su-pla'sem y!ū<sup>0</sup>taga<sup>0</sup>, ninlī' Hats!enā<sup>0</sup>set.

Adat n!axn!ō<sup>0</sup>da txan!ī' ne-ḡa'da Ksia'n wula wā'lsge  
 t!epxadō'ltge hanā<sup>0</sup>ng'at in<sup>2</sup> wā<sup>0</sup> Hats!enā<sup>0</sup>set. Ada hal=  
 hō'ltge ne-huwā'lpṭ ḡe'sge wul leksg'ig'a'de lū'nksem  
 sa'miga<sup>0</sup>. ḡan wī-sagait-yā<sup>0</sup>sge txan!ī' ne-ḡa'desga q!ala-  
 15 ksia'nga<sup>0</sup> a demt ḡī<sup>0</sup>sḡesge lū'nksem sa'mi a awā<sup>0</sup> hanā<sup>0</sup>=  
 nagat. Ada ā'm sga-na'ktga<sup>0</sup>, da wul sem-ama ḡa-wā'ld  
 a'sget wā<sup>0</sup>t!esge lū'nksem sa'mi ḡe'sge txan!ī'sge wul  
 dzexdzō'x ḡe'sga tḡu-kdū<sup>0</sup>ntga<sup>0</sup>. De'rem laā'ḡatge ḡant  
 ḡī<sup>0</sup>ksge sa'miga<sup>0</sup>.

20 Ada ne-qā'ḡa dem ḡā'it!eksge ḡa-de'rem laā'ḡat a dem  
 wā<sup>0</sup>t; ada wult k'!īnā'msge Hats!enā<sup>0</sup>sde ḡe'sge lḡū'ltgetga<sup>0</sup>  
 — a'sde ła ḡa'odisde net sa'k'!eda<sup>0</sup>; ada ła su-pla'stga<sup>0</sup> —  
 k'!īnā'mde na-ha-kda'kt, dīl txa<sup>0</sup>psxande nehawā'ltga<sup>0</sup>, dīl  
 q!a<sup>0</sup>dem t!ō<sup>0</sup>tsḡega, dīl qā'itga<sup>0</sup>, dīl q!ā<sup>0</sup>tga<sup>0</sup>, dīl ḡō'kga<sup>0</sup>,  
 25 ḡanl ḡus-sḡa'nem wul wā<sup>0</sup>sḡa<sup>0</sup>. Ninlī'sge k'!īnk'!īnā'mt  
 ḡe'sge lḡū'ltḡem y!ū<sup>0</sup>tatga<sup>0</sup>. Ada wult ya<sup>0</sup>ḡemxtga<sup>0</sup>: "Līḡ-i-  
 nda' dem wul hā<sup>0</sup>xḡen, a spagait-wul t!ā<sup>0</sup>xlḡet, ła dem  
 ḡīk ḡō'it!eksu ā n dem ḡemā'ment; ada dem ḡīk k!ā-ḡat-  
 ḡa'dendat' in lebā'lxsent." Ada ła ḡa'udi ha'udi ya<sup>3</sup> ḡwa<sup>0</sup>.  
 30 At dedā'lḡa lḡū'ltḡem y!ū<sup>0</sup>tga<sup>0</sup>. Ada wul sa-dzī<sup>0</sup>ptga<sup>0</sup>.  
 Ā'lḡe ḡīkt nī<sup>0</sup>stga<sup>0</sup>.

Ada al ḡaks wul de-txal-yā<sup>0</sup> ḡatḡō'it!ekset' in huwā<sup>0</sup>t!e  
 txan!ī' līḡ-i-wā'lga<sup>0</sup>. Ada wul dza'ksge wī-lē<sup>0</sup>ksetga<sup>0</sup>. Nī'

<sup>1</sup> The form y!ū<sup>0</sup>tatga<sup>0</sup> is also correct.

Then they built [made] two large houses to dry the meat. After a good while a boy was born. Then the child grew up. His father was very glad: therefore one day he called his child to himself. Then he took hold of his forehead and pulled it. Then the young man was of good size. The father of the child was this Hats!enā's, — that one who came to the women at their camp. That one was a handsome young man, that Hats!enā's.

Then all the people of the Skeena heard what the two women were doing who had found Hats!enā's. Their house was full of all kinds of dry meat. Therefore all the people up the Skeena assembled to buy dry meat from the women: and (after) some time, [then] they were very rich from trading dry meat with all the villages all around. There was a famine: therefore they bought meat.

Before the starving people came to trade, Hats!enā's gave to his son — after he had finished pulling him, and when he had become a young man — he gave him his bow and four arrows and a lance and a hat and a cane and a basket and a bark rain-coat. That is what he gave to his son. Then he gave him advice. "Whenever you get into difficulty or among dangers, I shall come to help you, and you shall be stronger than your enemies." Then he stopped speaking here. He talked to his son. Then he suddenly disappeared, and they did not see him again.

Behold! however, it increased (the number of those) who came to trade all kinds of things. Then the old

<sup>2</sup> Also correct without in.

<sup>3</sup> Or ā gwa<sup>0</sup>.

gana wi-lē'ksem yā<sup>0</sup>ksge lguā'lksegem hanā<sup>0</sup>xga<sup>0</sup> at sagait-  
 wā<sup>0</sup> txanlī' leks-g'ig'a'dem gal-tsleptsla'pga<sup>0</sup>. Adat wul  
 ē<sup>0</sup>tgesge ne-wā<sup>0</sup> lgu<sup>0</sup>lgetga<sup>0</sup>. Asdi-wā'l ne-lā k'lila'ms<sup>1</sup>  
 negwā<sup>0</sup>t a dem wā<sup>0</sup>di yā'gwa<sup>0</sup>. Ada sem-gal huk-k<sup>u</sup>da'kt;  
 5 ada wula dzapt a ya'tslesgem gıl-hau'liga<sup>0</sup>. Ada txanlī'  
 ya'tslesgem gıl-hau'lit dıl txanlī' wul leks-g'ig'a'da ts!ū<sup>0</sup>ts!et  
 in wulā'i wula dza'ptga<sup>0</sup>. Adat wul lū-di-ya'ltgetget nā<sup>0</sup>t  
 a awā<sup>0</sup> wulwulā'isget a Gitslalā'sert, na stū<sup>0</sup>lde lgu<sup>0</sup>lgem  
 y!ū<sup>0</sup>tga<sup>0</sup>. Adat g'ik wulā'ida txanlī' g'a'dasge wula dza'psga  
 10 lgwā'lksekga<sup>0</sup>; adat hidū<sup>0</sup> nde txanlī' wul dzō'gat g'ik  
 di-ha'u ya'tslesget.

Gan-la kle'felde sa ge'sge la gā<sup>0</sup>msemga<sup>0</sup> la g'ik  
 ba'lsge da'uga<sup>0</sup>, da na-bā<sup>0</sup>ge mes-ō'la ge'sge ks-gi-g'ā<sup>0</sup>nitge  
 qal-ts!a'pga<sup>0</sup>. Ada wul g'isi-yā<sup>0</sup>t ge'sge lax-dā'uga<sup>0</sup>. Adat  
 15 hiā<sup>0</sup>ketge na-huk-ga-se-wulī<sup>0</sup>nsget ge'sge lū-ks-g-i-g'ā<sup>0</sup>nitga<sup>0</sup>.  
 Ada q!ayim g'isg'i<sup>0</sup>st a demt gū<sup>0</sup>t. Ada g'ik k<sup>u</sup>hnā'ngasge  
 ne-gag'a'dem tlū<sup>0</sup>tsgetga<sup>0</sup>. Ada ste-g'isi-yā<sup>0</sup>sge mes-ō'lage<sup>0</sup>.

Ninlī' la g'ikt wā<sup>0</sup>da mes-ō'la g'ik kle'felde n-dzō'xga<sup>0</sup>.  
 Ada g'ik wul uks-qa'odisge ne-ga-wula dza'ptga<sup>0</sup> a'sga  
 20 demt sa-k'la'f-dza'gutga<sup>0</sup>. Ada g'ik na-bā<sup>0</sup>tet a kle'felde  
 wul dzō'gat. Ada g'ik uks-qa'odi ne-ga-wula dza'pt ā  
 demt' in dza'gudet, da lgu'ksent; a'lge da-a'x!get demt  
 gu<sup>0</sup>t, da wula ste-g'isi-yā<sup>0</sup>sge wī-mes-ō'la ge'sge g'isi-  
 ksia'nga<sup>0</sup> a'sge lax-dā'uga<sup>0</sup> a wagait-g'a<sup>0</sup>dzet. Adat g'ap-  
 25 yā<sup>0</sup>kede txanlī' ga-wula dza'bet amiā<sup>0</sup> deda qal-ts!epts!a'bet.

Da di-lī-wā<sup>0</sup>sge wī-mes-ō'lage qal-ts!a'pge wul tlā<sup>0</sup>s  
 Asdi-wā'lga<sup>0</sup>. Da wul ayā<sup>0</sup>ksetga<sup>0</sup>, at hō'i ne-gus-lig-i-  
 yā<sup>0</sup>tga<sup>0</sup>. Adat gā<sup>0</sup>t nta-hawā'l, dıl sgan-tlū<sup>0</sup>tsget, ha-  
 kda'k, dıl hawā'l, gā'it, sgan, ada lgu-gō'get. Lu-lā<sup>0</sup>lde  
 30 n-nā<sup>0</sup>t. Ada wul di-bā<sup>0</sup>t at hiyā<sup>0</sup>kedet. Wadi-wul g'i-  
 pā'ige ts!ū<sup>0</sup>tsga<sup>0</sup>. Ada al di-wul sem-alu-bā<sup>0</sup>sge wī-mes-

<sup>1</sup> Or k'lina'ms.

(woman) died. Therefore the princess gave a great potlatch, and called together all the different villages. Then she called the name of her son. Asdi-wā'l was what the father gave him to be his name. He was a great hunter, and he hunted the animals of the woods. He knew how to hunt all the animals of the woods and all kinds of birds. Then his mother, on her part, returned to her relatives at Canyon, and her son accompanied her. All the people knew that the prince was a great hunter; and his fame was all over the world, and the animals also knew him.

---

One day in winter, when the ice was spread out again, a white bear ran out of the woods in front of the town. Then it went down the river on the ice. Then the hunters along the upper course of the river pursued it; but they missed it when they shot at it, and their lances broke, and the white bear continued going down the river.

It was then, when the white bear came to another village, that the hunters went out again to try to kill it. Again it ran out of the woods at a camp. Again the hunters went out to kill it, but they could not do it; they were unable to hit it, and the white bear continued to go down the Skeena River on the ice. Then all the hunters from the villages really pursued it.

Then the white bear also reached the town in which Asdi-wā'l lived. Then he got ready, and put on his hunting-apparel. He took his quiver and his lance, bow and arrows, hat, mat, and his little basket. He put on his snowshoes. Then he, on his part, ran in pursuit, as though a bird were flying. However, the great white

ô'лага<sup>0</sup>. Sem-grisi-bā<sup>0</sup>tga<sup>0</sup>. Ada di-k'ul-ninl'isget' in yā<sup>0</sup>=ketga<sup>0</sup>.

Ada ła dem sunā<sup>0</sup>lsge wī-mes-ô'лага<sup>0</sup>. Da wult men-gā<sup>0</sup>sge lax-sganē<sup>0</sup>stga<sup>0</sup>. Ada klul-ninl'is Asdi-wā'lgēt' in  
5 man-yā<sup>0</sup>getga<sup>0</sup>. Ada wul sa-man-a'xłgesge wī-mes-ô'лага<sup>0</sup>  
a'sge lāx-wu'sen-yā<sup>0</sup>desge ne-tsluwā<sup>0</sup>nsge wī-sganī<sup>0</sup>stega<sup>0</sup>.  
Da di-klul-ninl'isget' in yā<sup>0</sup>getga<sup>0</sup>. Sa-mela-man-ax'a'xłge  
ge'sge lax-wusen-yā<sup>0</sup>ga<sup>0</sup>.

Ada ła sem-sunā<sup>0</sup>lsge wī-mes-ô'лага<sup>0</sup>, da sem-kłā'xsesge  
10 mes-ô'lage n-tsluwā<sup>0</sup>nsge wī-sganē<sup>0</sup>stega<sup>0</sup>. Da wul wī-sa-  
ts!ā<sup>0</sup>tga<sup>0</sup>; sa-tsl!ā<sup>0</sup>ts!extga<sup>0</sup>. Ada kla-sa-kse-ax'łgesge ne-  
kse-nā<sup>0</sup>łgesge wī-mes-ô'лага<sup>0</sup>. Da al sa-dzaga-dū<sup>0</sup>łges  
Asdi-wā'łga<sup>0</sup>. Adat sa-gā<sup>0</sup> na-q!ā'dem ts!ū<sup>0</sup>tsget dat lū-  
na-łā<sup>0</sup>lt dīł ne-sgan-k!l'nt. Adat dzaga-sge'ret ge'sge  
15 wī-tsl!ā<sup>0</sup>ga<sup>0</sup>; at dzaga-yā<sup>0</sup>kedet.

Ada ła kłā-a'xłget ā n-stā ts!ā<sup>0</sup>t; a'da wul ha'ts!eksem  
g'ík dô'ga ne-sgan k!l'ndet dīł sgan t!ū<sup>0</sup>tsgetet. Ada  
wul g'ík sem-bā<sup>0</sup>tga<sup>0</sup>, hò'ig'igade wul g'ipā'yige ts!ū<sup>0</sup>ts  
ge'sge spagait-ha'ga<sup>0</sup>. G'ī<sup>0</sup>dzet g'idi-gā<sup>0</sup>tga<sup>0</sup>.

20 Ada ła dem g'apt g'idi-gā<sup>0</sup>tga<sup>0</sup>, da g'ík ha'ts!eksem  
kłā'xsesge mesô'лага ne-tsluwā<sup>0</sup>nsge sganē<sup>0</sup>stga<sup>0</sup>. Ada  
g'ík sa-tsl!a<sup>0</sup>ts!esge leplā<sup>0</sup>p. Ada wī-sa-tsl!ā<sup>0</sup>det. Da wult  
g'ík dô'xdet Asdi-wā'ł ne-ha-kda'kdet dīł na-hawā'lt. Adat  
lu-nde-łô<sup>0</sup>ldetga<sup>0</sup>. Ada wult g'ík dzaga-sge'ret ge'sge wī-  
25 dzaga-tsl!ā<sup>0</sup>ga<sup>0</sup>. Ninl'isge g'ík dzaga-yā<sup>0</sup>ketga<sup>0</sup>. Ła dzaga-  
a'xłget, da wult g'ík dô'ga ne-hawā'lt dīł na-ha-kda'kdet.  
Ada wul ha'ts!eksem g'ík bā<sup>0</sup>t.

Ada łat nī<sup>0</sup> wul bā<sup>0</sup> mes-ô'la da gāxt, da sa-lī-wutwā'ide  
wul wī-lax-ā'mt ā ne-sem-xłep-tsluwā<sup>0</sup>nsge n!i'sdet. Ām  
30 sga-na'kdet da sa-ni<sup>0</sup>dzes Asdi-wā'ł. Gakstatnā<sup>0</sup>! wī-ga-  
nā<sup>0</sup>xsde lli-ba'tsget ā lāx-ha-llī-dzô'gôm. Ada na-ba'tsge  
na-tsluwā'nt ge'sge lax-ha'ga<sup>0</sup>. Gakstatnā<sup>0</sup>, ła men-bā<sup>0</sup>sge  
mes-ô'la gesge t man-yā<sup>0</sup>kesge lax-qanā<sup>0</sup>xsga<sup>0</sup>. Da wul



bear, on its part, also ran very quickly, and it ran down the river; but he, on his part, was in close pursuit.

When the great white bear became tired, it went up the mountain. Asdi-wā'1 was in close pursuit of it, (going) up. Then the great white bear suddenly arrived on the crest [surface extending along] of the great mountain; but he, on his part, was in close pursuit. Both of them suddenly arrived on the crest (of the mountain).

Then the great white bear was very tired, and the white bear verily kicked the top of the great mountain. Then the great one suddenly split, and suddenly there was a gorge. The great white bear was suddenly on the other side for a while, and refreshed itself. Asdi-wā'1, however, could not get across. Then he took his lance and placed it end to end with his quiver, and he laid them across the great gorge. Then he went across.

When he got across to the other side of the gorge, he took back his quiver and his lance, and he ran quickly again, like a bird flying in the air. He almost overtook it.

When he really was about to overtake it, the white bear again kicked the top of the mountain, and the rocks split again, and suddenly there was a great gorge. Then Asdi-wā'1 again took his bow and his arrows and put them end to end. Then he laid them again across the great gorge. That was again where he went across. When he got across, he took his arrows and bow and ran again.

When he saw the white bear running before him, he suddenly reached a great plain at the very end of the top of the mountain. After a good while, behold! Asdi-wā'1 suddenly saw a large ladder standing on our world. It stood on the top of the mountain (ridge) towards the sky. Behold! the white bear went up, and he followed

- dī-man-bā<sup>0</sup>sge y!ū<sup>0</sup>taga<sup>0</sup>. Da wul sa-man-a'xłgesge mes-  
 ô'łaga ge'sge ne-tsluwā<sup>0</sup>nsge wī-qanā<sup>0</sup>xsga<sup>0</sup>, da dī-sa-men-  
 a'xłges Asdi-wā'łga<sup>0</sup>. Ninlī' ła di-man-a'xłgesge su-pla'sem  
 y!ū<sup>0</sup>taga<sup>0</sup> a'sge ne-tsluwā<sup>0</sup>nsge wī-qanā<sup>0</sup>xsga<sup>0</sup>. Da t sa-lī-  
 5 wā<sup>0</sup>sge wī-lax-nep!ā<sup>0</sup>ga<sup>0</sup>. A'mksa wī-mēh<sup>0</sup>tgem sukiā<sup>0</sup>xt,  
 ada txanlī' leks-g'ig-a'da medzegalā<sup>0</sup>t. Txanlī' mekmihô=  
 ksede tla'łet ge'sge wī-lax-nep!ā<sup>0</sup>ga<sup>0</sup>. Ninlī' wul lu-spagait-  
 sge'esge łguga'inage ne-spa'gatga<sup>0</sup>. Ninlī' lu-yā<sup>0</sup>kesge  
 wī-mes-ô'łaga<sup>0</sup>.
- 10 Ada dit wagait-lu-yā<sup>0</sup>ketget Asdi-wā'łge ts!em-ga'inaga<sup>0</sup>.  
 Łā at lu-sga-na'ktga<sup>0</sup>, gakste wagait-ts!elem-ba'łsge ga'ina  
 ge'sge ne-txaa'xsge wī-wā'łpga<sup>0</sup>. Lebagait-sga-hē<sup>0</sup>tget  
 ge'sge ne-se'elksge wī-lax-nep!ā<sup>0</sup>ga<sup>0</sup>. Da wul sa-ts!elem-  
 dā'wulsge mes-ô'łaga<sup>0</sup>. Ada wul dī-sa-txal-a'xłges Asdi-  
 15 wā'łga<sup>0</sup>. Da wul txal-hē<sup>0</sup>tget ge'sge leksā'xga<sup>0</sup>; ts!elem-  
 nī<sup>0</sup>tsget ge'sge łgu-wul ts!elem-q!ā'xga<sup>0</sup>. Gakstatnā<sup>0</sup>! su-  
 pla'sem hanā<sup>0</sup>gat' in yā<sup>0</sup>gut sa-gā<sup>0</sup> na-gus-mes-ô'lat ā ła  
 g'ap-sa-ma'gatga.
- Ada wult ge'ředaxtge wī-sem'ā'g'itga<sup>0</sup> łgū'łgem hanā<sup>0</sup>xt=  
 20 ga<sup>0</sup>, a'sge ha'utga<sup>0</sup>: "A'yinł ne-gan-wā'nił, łgū<sup>0</sup>łk?" —  
 "Txal-hē<sup>0</sup>tge da g'ilē<sup>0</sup>łget," da-ya'ga su-pla'sem hanā<sup>0</sup>x=  
 ga<sup>0</sup>. "Ne-gan-g'ı'dze dza'gi ā sunā<sup>0</sup>łut." Ada wul ha'usge  
 sem-ā'g'itga<sup>0</sup>: "Sem-ts!elem-stū<sup>0</sup>łł!"
- Ada wul ksā'xtga<sup>0</sup>. Adat ts!elem-gā<sup>0</sup>s Asdi-wā'łga<sup>0</sup>.  
 25 Ada alt wul gā<sup>0</sup>de wī-xā<sup>0</sup>tksesge sem'ā'g'itge ne-gus-mes-  
 ô'latga<sup>0</sup>. Adat sa-łulu' ō'nkseget. Ada wul ts!ek!at-  
 ma'gad ge'sge g'ı-tslā<sup>0</sup>n. Ninlī' sem-ā'g'ıdī<sup>0</sup> gu gra'mgem  
 dzı'usdet, ninlī' ha'udi a łgū'łgem hanā<sup>0</sup>xt a'sge ła tla'sge  
 su-pla'sem y!ū<sup>0</sup>ta ge'sge ne-na-stā<sup>0</sup>sge wī-la'kga<sup>0</sup>. "Łgū<sup>0</sup>łgi,  
 30 sū<sup>0</sup>na them-yā<sup>0</sup>n. Ada t!ā<sup>0</sup>n a awā' wul t!ā<sup>0</sup>det gu łgu-  
 wā'łkse ge gwa<sup>0</sup>. Ada demt na'ksge." Ada wul t!em-  
 yā<sup>0</sup>sge łguwā'łksge hanā<sup>0</sup>xga<sup>0</sup>. Ada wult sel-t!ā<sup>0</sup>t ge'sge  
 su-pla'sem y!ū<sup>0</sup>taga<sup>0</sup>.

it on the ladder. Then the man also went up. The white bear reached the top of the great ladder, and Asdi-wā'l also suddenly reached the top. That was where the young man also reached the top of the great ladder. Then he found a great prairie. It was quite green with grass, and there were all kinds of flowers. Everything sweet-smelling was on the great prairie. It was that among which the little path lay. This was the one that the great white bear followed.

Then Asdi-wā'l also followed in the path. He kept the same distance; and behold! the path led to the outside of a great house, which stood across the way in the middle of the great prairie. The white bear suddenly went in, and Asdi-wā'l also suddenly reached [against] it. He stood against the door and looked in through a little hole. Behold! it was a young woman whom he had followed, and who took off her white-bear blanket and put it really away.

Then the great chief questioned the young woman, and said, "Did you not get what you went for, child?" — "It is standing outside, behind the house," said the young woman. "I am almost dead with fatigue." Then said the chief, "Accompany him in."

Then they went out and took in Asdi-wā'l. The great slave of the chief, however, took her white-bear skin blanket and shook off the ashes. Then he took it away from the fire to the rear of the house. This chief was the Sun. That one said to the young woman while the young man was sitting down on the other side of the great fire, "My child, you may come towards the fire and sit down where this prince is sitting. He shall marry you." Then the princess went towards the fire and sat down with the young man.

---

Adat semgal sī<sup>0</sup>p!entge hanā<sup>0</sup>xge na'kstga<sup>0</sup>. Gan-ła  
 lā<sup>0</sup>lgetga<sup>0</sup>, ada wul ha'usga hanā<sup>0</sup>x gesge na'kstga<sup>0</sup>:  
 "Se-ā'men dze wān a wul txan!i' gā<sup>0</sup> demt wul bā<sup>0</sup>lden  
 negwā<sup>0</sup>du demt dza'gunt, a wul wī-hē<sup>0</sup>lde demt' in na'ksgu  
 5 ɬat g'ik ya'tsdet ā<sup>0</sup>bu ām di-lep-nexnō'xsedet. Gan-se-  
 ā'm dze wān. Āl me nī<sup>0</sup>sti gu wī-sganē<sup>0</sup>ste hē<sup>0</sup>tgedi a  
 stū<sup>0</sup>p!elt? nī<sup>0</sup> sga-bū<sup>0</sup> sē<sup>0</sup>bem g'a'det a n-dū<sup>0</sup>bet be-bax-  
 hashē<sup>0</sup>dzes negwā<sup>0</sup>du nē<sup>0</sup>nksgu at gun-bax-gā<sup>0</sup>de mā'ti a  
 wī-sganē<sup>0</sup>sde gwa<sup>0</sup>; a di-ła dem man-a'x!ge g'a'det a ne-  
 10 ts!uwā<sup>0</sup>n sganī<sup>0</sup>sdet, ła g'ik gwā<sup>0</sup>ntge xts!ē<sup>0</sup>m yā<sup>0</sup>n ɬat g'ik  
 ɬek!a'kse sganē<sup>0</sup>sde gwa<sup>0</sup>, ā n-naxnō'xsetge gan-wā<sup>0</sup>ltga<sup>0</sup>.  
 Ada g'ik sa-da'u!sge g'a'tga<sup>0</sup>, ada g'ik dza'ktga<sup>0</sup>." Nin!i'  
 gwai ha'usge l!gwā<sup>0</sup>lksegem hanā<sup>0</sup>x ges Asdi-wā<sup>0</sup>l.

Da am ses'ā<sup>0</sup>xses Asdi-wā<sup>0</sup>lga<sup>0</sup>: "G'ilā' bā<sup>0</sup>sen, al dī-  
 15 lep-wī-naxnā<sup>0</sup>nxsen," da-ya'ges na'kstga<sup>0</sup>. "Dze ama nī<sup>0</sup>=  
 dzen," da g'ik ha'ts!eksem ya'gesge na'ksga<sup>0</sup>. "Nin!i'  
 ga'niwula wāls negwā<sup>0</sup>du, dadi k!u!-na'ksgu g'a'det." ɬat  
 g'ik am-halā'g'ixdet Asdi-wā<sup>0</sup>lga<sup>0</sup>.

Nī<sup>0</sup>sga ła k!e'reltge gan!ā<sup>0</sup>kga<sup>0</sup>, ada wul a'lg'ixsge sem'=  
 20 ā'g'itga<sup>0</sup> a'sge ha'ut gesge ła'mstga<sup>0</sup>: "Dā<sup>0</sup>!i, me'la hasa'-  
 gau da demt bax-gā<sup>0</sup>de ła'msu mā'ti huwā<sup>0</sup>lde da g'il-  
 hau'li, a wul ne-q!ā<sup>0</sup>mtge sa'mim mā'ti dī! yē'ya mā'ti."  
 Ada wul ha'usge l!gu-wā<sup>0</sup>lksegem hanā<sup>0</sup>x ge'sge na'kstga<sup>0</sup>:  
 "G'ilā' me dze gā<sup>0</sup>t! Me-asdi-wā<sup>0</sup>n-g'in a dze da wān."  
 25 Ada amt halā'g'ixdet Asdi-wā<sup>0</sup>lga<sup>0</sup>.

Ada wul haldem-bā<sup>0</sup>s Asdi-wā<sup>0</sup>lga<sup>0</sup> dat wul dō'xsge ne-  
 sgan-k!i<sup>0</sup>ntga<sup>0</sup> dī! ha-kda'ktga<sup>0</sup>, hawālt, dī! gā<sup>0</sup>t, dī! q!ā<sup>0</sup>=  
 dem t!ū<sup>0</sup>tsk, sgan, gōk, ga'idet. Ada wult lu-ɬā<sup>0</sup>lsge  
 nā<sup>0</sup>tga<sup>0</sup>. Ada wul bax-iā<sup>0</sup>t ge'sge sganī<sup>0</sup>stga<sup>0</sup>. Ada wul  
 30 sem-bā<sup>0</sup>s Asdi-wā<sup>0</sup>lga<sup>0</sup> hō'ig'igade wul-g'ipā<sup>0</sup>ige ts!ū<sup>0</sup>ts!et.  
 ɬa dem men-a'x!get ge'sge ne-ts!uwā<sup>0</sup>nsge wī-sganī<sup>0</sup>stega<sup>0</sup>,  
 adat wul ba'ts!ensge ne-gā<sup>0</sup>tga<sup>0</sup>. Adat wul l!i-ba'hesge

Then the woman loved her husband very much. Therefore, when they were lying down, the woman said to her husband, "Prepare yourself for everything with which my father will try to kill you, for there have been many who were going to marry me whom my father killed with his own supernatural power. Therefore prepare yourself. Don't you see that great mountain standing behind the house? Numbers of bones of people are at the foot of it, of my husbands, whom my father sent up, ordering them to go up for mountain-goats on that great mountain; when the people would get up to the top of the mountain, a thick fog would come, and that mountain also would shake. It did so on account of his supernatural power. Then the men would fall off and die." This said the princess to Asdi-wā'l.

Then Asdi-wā'l laughed. "Don't be afraid, [but] I myself have also great supernatural power." Thus he said to his wife. "Take care of yourself!" said his wife again. "This is what my father always does whenever I get married." Then Asdi-wā'l only laughed again.

Then on the next morning the chief spoke, and said to his son-in-law, "My dear, say that I wish my son-in-law to go up for the mountain-goats there in the woods, because I desire mountain-goat meat and mountain-goat tallow." Then the princess said to her husband, "Do not go there. You will make a mistake if you do." Then Asdi-wā'l just laughed.

Then Asdi-wā'l arose and took his quiver and his bow, his arrows, and his cane, and his lance, mat, basket, (and) hat. Then he put on his snowshoes, and went up the mountain. Verily, Asdi-wā'l ran like a bird flying. When he reached the top of the great mountain, he put up his

ne-gus-sga'ntga<sup>0</sup>. Adat hô'insge ne-gā'itga<sup>0</sup> da a'l sa-llī-g'an-a'xlge ge'sge ne-tsluwā'nsge sganī'ostga<sup>0</sup>.

Da wul gwā'ntgesge xtslē<sup>0</sup>m yē'nga<sup>0</sup> a'sge ne-men-na-stā'osge wī-sganī'ostga<sup>0</sup>. Ada ła alt wā<sup>0</sup> ne-tslēm-tē'osge  
5 wī-sganī'ostga<sup>0</sup>. Da al ła'ntgege wī-sganī'ostga<sup>0</sup> a'sge wī-ga-ba'xsgetga<sup>0</sup>.

Ada ła tsłā'sge wī-sga'tgem yē'nga<sup>0</sup>, ada wul kse-gā'it!eksge txanlī' wī-wā'ltgesge lax-ha'ga<sup>0</sup>, a'sge demt g'ilā'lsge wila wā'lsge bax-dā'wułetga<sup>0</sup>. Wī-kse-ga'odi  
10 txanlī' wī-wā'ltgesge lax-ha'ga<sup>0</sup>. Ninlī'osge biā'lstega<sup>0</sup>. Ada kse-ga'odisge txanlī'sge biā'lstega<sup>0</sup> at nī<sup>0</sup> wul txal-hē'otges Asdi-wā'l gesge n ne-stā'osge sganī'ostga<sup>0</sup>. Wā'=se  
se ne-gus-sga'nt, adat hô'i ne-gā'itga<sup>0</sup>, ada ha-llī-qāgā'otde dze dū'lxges Asdi-wā'lga<sup>0</sup>. Ninlī' gan-wi-hā'osge txanlī'sge  
15 biā'lstega<sup>0</sup>, a'sge ha'utga<sup>0</sup>: "Dū'lxget Asdi-wā'lt, hâu!" da-ya'ga txanlī'otga<sup>0</sup>.

Ada g'ap-am-klē'relsge biā'lstge ha'utga<sup>0</sup>: "A'yîn," da-ya'ga<sup>0</sup>, "am-ba'tslēnde ne-gā't, adat wā'sen ne-gus-sga'ndet,  
adat g'ik hô'în ne-gā'itdet. Ada al llī-g'an-dā'wułda<sup>0</sup> a'sde  
20 na-tsluwā'n sganī'ostga<sup>0</sup>." Ada al txanlī' biā'lsē' in xsā'n-xtga<sup>0</sup>. (Ninlī' biā'lsē gwa<sup>0</sup> se-wā'temi Yē'lda<sup>0</sup>; a wul dep dī se-wā'de txanlī' wul leks-g'ig'a'da biā'lstet. Ā'łge dī wa'-dzēga lā'p!el dze dī nī'ł wā'ldē wula wāl na-ga-tslā'u  
sela-biā'lsētgā<sup>0</sup>.) Ada ha'usge Yē'lda<sup>0</sup>: "Llī-g'an-dā'wułdet  
25 Asdi-wā'lga<sup>0</sup>," da-ya'ga a'sge al asī-hiyā'ogusget mā'ltga<sup>0</sup> na-ga-tslā'utge "dū'lxgetga<sup>0</sup>." K!asgō'ksem gwa<sup>0</sup>.

Ada łat wā'otget Asdi-wā'łge lax-wusen-yā'osga<sup>0</sup>, gakstat, nī'osge wul-hē'otgesge wī-wā'łbet a ne-se'rlēge wī-lax-ā'mt ā ne-tsluwā'nsge sganī'ostga<sup>0</sup>. Adat n!ax!nō<sup>0</sup> wī-xs-nā'łgedet  
30 dīl wī-xs-suwa'nsgetga<sup>0</sup>. Da sem-hagul-gun-iā'ot ge'sge awā's wī-wā'łpga<sup>0</sup>. Ada ts!elem-nī'otsgetga<sup>0</sup>. Gakstatnā'oge, hala'idem mā'tige llū-tgu-g'ia'okset ge'sge gu'ldem-nī'ot

cane, and he spread over it his rain-coat. He put his hat on it; he, however, got across the top of the mountain.

Then a thick fog came up on the one side of the great mountain. However, when he reached the back of the great mountain, the great mountain began to move, shaking itself much.

When the thick fog disappeared, the heavenly throng came out to watch what the one was doing who had gone up. The heavenly throng all came out. Those were the stars. Then all the stars were outside, and they saw where Asdi-wā'1 was standing on the side of the mountain. He wore his rain-coat and had on his hat. Then they thought that Asdi-wā'1 could not move: therefore all the stars shouted, saying, "Asdi-wā'1 cannot move, hâu!" Thus they all said.

Then just one star said, "No," he said, "only his cane is standing there. It has on his rain-coat, and it has on his hat, but he has gone over the top of the mountain." All the stars, however, disbelieved him. (That was the star that we call "The Kite," for we give names to all kinds of stars. It does not often twinkle, as several other stars do.) Then said the Kite star, "Asdi-wā'1 has gone across." Thus he said when the others began to say, "He cannot move." We will stop here.

---

When Asdi-wā'1 went over the ridge, behold! he saw a large house standing there in the middle of the great plain on top of the mountain. Then he heard a great noise of drums and a great noise of shamans. Then he went very slowly towards the great house. He looked in. Behold! a shaman mountain-goat was dancing [floating]

- gâ<sup>0</sup>xdet gan-sagait-tsl'em-ga'odi wî-txanlî' ma'ti da wî-tsl'em-wā'lbet, a dem n!exn!ō' dem wula ha'usge hala'idem ma'ti demt ligi-lā-nî<sup>0</sup>dzetga<sup>0</sup>. Ada wul lu-tgu-bā<sup>0</sup>t ge'sge tslem-n-la'kga<sup>0</sup>, gu wî-sa-gwa'lget ge'sge n-tsl'em-wā'lp̄tga<sup>0</sup>.
- 5 Ada wî-sp!ā<sup>0</sup> txanlî' wî-hē'ldem ma'tit. Ada k!ā'la yu-nā<sup>0</sup>lem ga'ndet a tslem-amō'sdet.

Ada nî<sup>0</sup>sge asî hiyā<sup>0</sup>gusge lu-tgu-bā<sup>0</sup>tga<sup>6</sup> da sa-ha'uga<sup>0</sup>: “Hi, a'lge ne-wula'i gan-lu-q!a'ga g'a'di,” lat g'ik lî-g'an-gô'sgesge hala'idem ma'tige wî-la'kga<sup>0</sup>; la g'ik dî lî-g'an-gô'sge lgu-hana'gem wā<sup>0</sup>k'get' in lū-q!ala-yā<sup>0</sup>gesge ne-txalā'nsge hala'idem ma'tiga<sup>0</sup>; da al wî-sp!ā<sup>0</sup>sge txanlî'sge ma'tiga<sup>0</sup>. Da wul lu-ma'g'am lî<sup>0</sup>mitga<sup>0</sup>.

- Ada sem-sga-hē<sup>0</sup>tges Asdi-wā'l ge'sge leksā'xga<sup>0</sup>, sem-ama daxdô'gade ne-ha-wula'watga<sup>0</sup>. Ada la sa-bā<sup>0</sup> ks-
- 15 gâ'gum lî<sup>0</sup>mitga<sup>0</sup>, dat g'ik wul lu-ma'ga g'ik q!a'ôtsxant. Ada g'ik wul ha'usge hala'idem ma'tiga<sup>0</sup>: “Hi, lu-q!a'ga g'a'det, ha'u!” lat g'ik lî-g'an-gô'sgesge la'kga<sup>0</sup>. Ada g'ik wul nî<sup>0</sup>sge wā<sup>0</sup>k'ge txalā'ntga<sup>0</sup>:

“Îs Asdi-wā'l gunl hū<sup>0</sup>m! hala'idi, hē!”

- 20 Ada sem-hi-ē<sup>0</sup>tgede lî<sup>0</sup>mida “Îs Asdi-wā'l gunl hū<sup>0</sup>m! hala'it,” da al sem-lî-g'an-gô'sge hala'idem ma'ti tlem-ga'ustga<sup>0</sup>. Ada dîl lgu-wa<sup>0</sup>k't' in lî-g'an-gô'sges Asdi-wā'lga<sup>0</sup>; ada a'lt wul qleyā'ndet Asdi-wā'l txanlî' ma'tiga<sup>0</sup>, a'lge k!ā<sup>0</sup>k dze mâ<sup>0</sup>nt.
- 25 Ada wula bā<sup>0</sup>lesstga<sup>0</sup>, adat kse dô'ga ne-ga-bena ts!ā<sup>0</sup>get dîl na-ga-lebe-tsl!ā<sup>0</sup>gadet. Dem-ê<sup>0</sup>se wul gekpā<sup>0</sup>l se-ma'titga<sup>0</sup>. Ada la ga'odi bā<sup>0</sup>lesstetga<sup>0</sup>; adat wul dô'ga txanlî' bena ts!ā<sup>0</sup>get dîl leplā<sup>0</sup>be ts!ā<sup>0</sup>get. Adat wula galga'ulge bena ts!ā<sup>0</sup>get ā na-q!a'dem tlū<sup>0</sup>tsg'etga<sup>0</sup>; a dî lā helhō'ltget
- 30 lat g'ik da'mkstga<sup>0</sup>. Adat g'ik ha'ts!eksem g'ik ga'ulge bena ts!ā<sup>0</sup>getga<sup>0</sup>. Wî-hē'ldet wulā<sup>0</sup>gudet, gakst wul



around in a circle to see the future: therefore all the many mountain-goats had gone into the large house to hear what the shaman mountain-goat was going to say (about) what unfortunate event it was going to foresee. Then it ran around the fire [in the house] which was made to burn in the house, and all the many mountain-goats were beating time. One of them had a wooden drum in the corner.

When it was running around, it suddenly said, "Hi! I don't know why people disappear." When the shaman mountain-goat jumped over the great fire again, a little female lamb that followed behind the shaman mountain-goat also jumped over the fire; but all the mountain-goats beat time vigorously. Then they started their song.

Asdi-wā'l was standing in the doorway, and he held his weapons ready. When the first song was ended, they began another song. Then the shaman mountain-goat said again, "Hi! the people vanish, hau!" When he jumped over the fire again, then the lamb also did so behind him.

"Smell of Asdi-wā'l and smell of shamans, hē!"

When the song said "Smell of Asdi-wā'l! smell of shamans!" the shaman mountain-goat jumped right over his head, and the little lamb jumped right over the head of Asdi-wā'l; but then Asdi-wā'l clubbed all the mountain-goats. Not one was saved.

Then he cut them open [spread them] and took out the fat of the belly and of the kidneys. He killed [made] several hundred mountain-goats. After he had cut them open, he took all of the fat of the belly and of the kidneys and wrapped the fat of the belly around his lance. When it was full, he squeezed it [again], and he wrapped more belly-fat around it. He did so many times. Behold!

ga<sup>0</sup>wan txanli' bena ts!ā<sup>0</sup>gēga<sup>0</sup>. Am-g'ā<sup>0</sup>tsxan sgan-  
t!ū<sup>0</sup>ts!ge wul hō'ltgetga<sup>0</sup>.

Adat g'ik wul gā<sup>0</sup>sge ne-ḡgu-gō'ktga<sup>0</sup>. Adat g'ik lu-  
dā<sup>0</sup>sge lebe ts!ā<sup>0</sup>gga<sup>0</sup>. Hō'ltget ɬa g'ik sg'a<sup>0</sup>ldet. Ada  
5 hē<sup>0</sup>ldet am-sesga<sup>0</sup>ldet. Dat g'ik lu-qa<sup>0</sup>wunsge txanli'  
ne-wi-ga-lebe-ts!ā<sup>0</sup>gsge ma'tiga<sup>0</sup>, adat wul gā<sup>0</sup>sge ne-q!ā<sup>0</sup>=  
tem t!ū<sup>0</sup>tsgetga<sup>0</sup>, diɬ wul li-ga'ulksge<sup>sde</sup> bena ts!ā<sup>0</sup>gga<sup>0</sup>,  
diɬ gō'ktga<sup>0</sup>. Ada wult sga-sge'r ne-sgan-k'li<sup>0</sup>ntk ā na-  
g'il-hau'li da wul dā' gam-de'rem ma'tiga<sup>0</sup>. Adat wul  
10 y!aga-t!ū<sup>0</sup>stga<sup>s</sup> da wi-ḡa<sup>0</sup>ge ma'ti ge'sge ne-wagait-na-stā<sup>0</sup>sge  
wi-sgani<sup>0</sup>stga<sup>0</sup>. Ada wul y!aga-bā's Asdi-wā'l ge'sge ne-  
gā'xtga<sup>0</sup>, wadi-wul gripā'ige ts!ū<sup>0</sup>ts!et. Txa-nā<sup>0</sup>kega<sup>s</sup>, sem-  
gripā'ige da ne-gā'ga wul ḡa<sup>0</sup> sa'mim ma'tit.

Ada al hi-yā<sup>0</sup>gwa men-leklō'ige biā<sup>0</sup>lset, da al lu-ām  
15 gā<sup>0</sup>ts Yē'lda<sup>0</sup>, a wul lu-ya'ltgetga<sup>0</sup>. Ada ɬa na-bā<sup>0</sup>t gesge  
awā<sup>0</sup> na'kstga<sup>0</sup>. Dat wul men-ba'ts!ensge ne-q!ā<sup>0</sup>tem  
t!ū<sup>0</sup>tsget diɬ gōkt ge'sge txa-k'li<sup>0</sup>ge ne-wā'lbet. Sem-  
lu-ā'm gā<sup>0</sup>tsge na'kstga a ɬat ha'ts!eksem nī<sup>0</sup>stga<sup>0</sup>.

Ada wula ha'usga su-pla'sem y!ū<sup>0</sup>ta ge'sge na'kstga<sup>0</sup>:  
20 "Agwi-ba'tsge ne-q!ā<sup>0</sup>du diɬ ḡgu-gō'get; halhō'ltge da yē'it."  
Adat wul kse-hashē<sup>0</sup>tsge sem-ā'g'itge ne-sel-wā'ltge demt'  
in ts!elem-dō'xtga<sup>0</sup>. Adat ɬekḡu'ksende txalpxdā<sup>0</sup>lde  
ga'de demt am-ḡa<sup>0</sup>lsge q!ā<sup>0</sup>tem t!ū<sup>0</sup>tskga<sup>0</sup>, diɬ ḡgu-gō'k-  
ga<sup>0</sup>. Ā'ḡget am-ḡa<sup>0</sup>lsge sgan-t!ū<sup>0</sup>tskege ganḡ ḡgu-gō'k g'ik  
25 di-ḡu'ksende demt am-qē<sup>0</sup>gandetga<sup>0</sup>.

Da wul g'ik lep-kse'res Asdi-wā'lga<sup>0</sup>, at gā<sup>0</sup>sge sgan-  
t!ū<sup>0</sup>tsgega<sup>0</sup> ganḡ ḡgu-gō'qga<sup>0</sup>; ts!elem-lagax-dōgatga<sup>0</sup>. Ada  
wul ha'utgesge ne-sel-wā'lt ge'sge ɬa'mstga<sup>0</sup>: "Beɬba'ḡe  
sexsga'n a ts!e-wā'lbet." Ada wula wā'ltga<sup>0</sup>. Adat wul  
30 sā-ḡū<sup>0</sup>tet Asdi-wā'lge bena ts!ā<sup>0</sup>g ge'sge ne-sgan-t!ū<sup>0</sup>tsget-  
ga<sup>0</sup>. Li-aiō'ide da lax-sexsga'na ne-beɬba'ldetga<sup>0</sup>. Ada  
sem-gal hō'ltge ne-stā<sup>0</sup> wā'lbet a bene-ts!ā<sup>0</sup>g ne-li-gal-

he finished all the belly-fat. Just one lance was filled with it.

Then he took his little basket and put in the kidney-fat. When it was full, he pressed it down. Then it was much, and he just pressed it down. Then again he finished all the large amount of kidney-fat of the mountain-goats. Then he took his lance, around which he had wrapped the belly-fat, and also his basket, and he put his quiver across the place in the woods where the mountain-goats just lay dead. Then he pushed them down, and there was a great slide of mountain-goats to the place all along the one side of the great mountain. Then Asdi-wā'l ran down as before, like a bird flying. He used his snow-shoes. Verily, he flew where first the meat of the mountain-goats slid down.

While the stars were dumfounded, the Kite star was glad because he had returned. (Asdi-wā'l) went to his wife. He put up his lance and the basket behind his house. His wife was very glad when she saw him again.

Then the young man said to his wife, "My lance and my little basket are standing outside. They are full of fat." Then the chief sent out his companions to bring them in. Four men could not even move the lance and the little basket. They did not even move the lance and the little basket, and they could not even drag them along.

Then Asdi-wā'l himself went out and took the lance and the little basket. He carried them in, one on each side. Then his father-in-law said to his companions, "Spread mats in the house!" They did so. Then Asdi-wā'l shook the belly-fat from the lance, and threw it on the mats that had been spread out. Then one side of the house was very full of belly-fat which had been wrapped

ga'ulgit de'sde lax-sgan-tlū<sup>0</sup>tsgetga<sup>0</sup>. Ada wult g'ik gā<sup>0</sup>  
 ne-ɬgu-gô'qt, adat g'ik wul-uks-dô'ga lebe ts!ā<sup>0</sup>g. Adat  
 g'ik aiô'idet a lax-sexsga'n a ne-stā<sup>0</sup> wā'lbga<sup>0</sup>. Ada g'ik  
 sem-gal hô'ltge ne-stā<sup>0</sup> wā'lbet a lebe ts!ā<sup>0</sup>gga<sup>0</sup> da lu-  
 5 qa'odige ne-ɬgu-gô'ktga<sup>0</sup>. Ada sem-hô'ltge ne-wā'le ɬa'mset  
 ge'sge yē<sup>0</sup>t, adat g'ik k'ɬina'm txanl' ge'sge ɬa'mstga<sup>0</sup>.  
 Ninl' da dem wālt ge'sge txanl'tga<sup>0</sup>.

Adat semgalt sī<sup>0</sup>plentge na'kstga<sup>0</sup>, txal-yā<sup>0</sup>get sga-  
 sī<sup>0</sup>plentga ga'wan. Ā ɬa g'ik kle'rɛde ganfā<sup>0</sup>get da  
 10 g'ik ha'uge ɬa'mstga<sup>0</sup>: "Meɬa ne-gun-gra'be kse-tsem-  
 sgani<sup>0</sup>sdede ɬa'msut. Ndô<sup>0</sup>, saga ndem a'kset." Ninl'  
 gwai ha'usge ɬa'msem gramk ge'sge ɬa'mstga<sup>0</sup>.

Ada ha'usge naks Asdi-wā'1 ge'sge na'kstga<sup>0</sup>: "G-ɪlā'  
 medze gā<sup>0</sup>t, dem ha-dza'gen gwī'yit. ɬa hē<sup>0</sup>ldet' in gra'pdet.  
 15 Adat bā<sup>0</sup>ldet. Adat ɬgu'ksendet a wul dedū<sup>0</sup>lse sgani<sup>0</sup>s  
 da haxha'gugat, adat k'ɬi-k'lan-gra'det a ɬgu-sga-na'kde  
 gu'it," da-ya'ga hana<sup>0</sup>x ge'sge na'kstga<sup>0</sup>. ɬā'wula haxha'  
 gwaxt a wul dedū<sup>0</sup>lsde; gan-wā'ldet. Ninl' wul lu-t!ā<sup>0</sup>  
 gwa'nekse tslem-sgani<sup>0</sup>stega<sup>0</sup>, sem-wagait-lu-gami-t!ā<sup>0</sup>ga a  
 20 wagait-dā<sup>0</sup>ga<sup>0</sup>. Ada ha'us Asdi-wā'1ga<sup>0</sup>: "G-ɪlā' bā<sup>0</sup>sent,"  
 da-ya' ge'sge na'kstga<sup>0</sup>, "a wul al dī lep-wī-nexnô'gaut,"  
 da-ya't Asdi-wā'1 ge'sge na'kstga<sup>0</sup>.

Ada wul g'ik haldem-bā<sup>0</sup>s Asdi-wā'1 dat sā<sup>0</sup>lisge ne-  
 wī-xā<sup>0</sup>tgesge ɬamst a demt g'ī<sup>0</sup>tsxen wula t!ā<sup>0</sup>sge gwa'  
 25 neksas nī<sup>0</sup>tga<sup>0</sup>. Ninl' ɬa wālxst. Ada wul ha'usge wī-xa<sup>0</sup>  
 ge'sge demt ha'besge awā<sup>0</sup>sge gwa'neksga<sup>0</sup>. "Aɬ qa'xbe  
 a'ksge nī ā tslem-sgani<sup>0</sup>sdet?" Ada ha'usge wī-xā<sup>0</sup>ga<sup>0</sup>:  
 "Ā'yin. Ada na al g'ap-wulā'i wul t!ā<sup>0</sup> gwa'neksga<sup>0</sup>.  
 Ada ɬa' wula wā'lxsetga<sup>0</sup>.

30 Da sa-txal-ax'a'xɬge ge'sge wī-tslem-lā<sup>0</sup>pge wul lu-t!ā<sup>0</sup>sge  
 gwa'neksga<sup>0</sup>. Adat gun-nī<sup>0</sup>ts!ensge wula kse-bā<sup>0</sup>sge aks

around the lance. Then he also took the little basket and took out kidney-fat and threw it on the mats on the other side of the house. Then the other side of the house was also very full of kidney-fat when he had emptied the little basket. Then the house of his father-in-law was very full of tallow, and he gave it to his father-in-law. That was all to be his.

---

Then she loved her husband very much. Her love increased now. One morning his father-in-law said again, "Tell my son-in-law that I order him to draw water in the mountain. I want to drink it." It was this that the father-in-law Sun said to his son-in-law.

Then the wife of Asdi-wā'l said to her husband, "Don't go there! You might die of it. Many were they who have drawn water. They tried it. Then they could not do it, for the living mountain closed and crushed them entirely to pieces in a little while." Thus said the woman to her husband. (The mountain) always closed because it was alive; therefore it did so. That was where the spring was in the mountain, it was way in. Then Asdi-wā'l said, "Don't be afraid!" thus he said to his wife, "for I myself have also supernatural power." Thus said Asdi-wā'l to his wife.

Then Asdi-wā'l arose again, and requested the great slave of his father-in-law to point out to him where the spring was. That was where they went. Then the great slave spoke, when they were to go to the spring. "Didn't you sometimes get water in the mountain?" Then the great slave said, "No, but I know where the spring is." Then they continued to go.

Suddenly they arrived at the great cave where the spring was. Then he showed Asdi-wā'l where the water

ges Asdi-wā'l. Ts!elem-g'ī<sup>0</sup>tsxensge wi-xā'<sup>0</sup>ge wula lu-  
t!ā'<sup>0</sup>sge gwa'nksa<sup>0</sup> a'sge ts!em-lā'<sup>0</sup>pga<sup>0</sup>. Ada g'ik haxha'=  
k!wagasge wī-ts!em-lā'<sup>0</sup>pga<sup>0</sup> łat g'ik lī'<sup>0</sup>tsxadet Asdi-wā'l  
5 ha'ts!eksem wālt.

Ada łat wula lī'<sup>0</sup>tsxadet Asdi-wā'lde txa'lqxa haxha'k!wext,  
ada ha'us Asdiwā'lde ne-stū'<sup>0</sup>ltga<sup>0</sup>: "Ndô<sup>0</sup>, ne'renł ts!elem-  
ks-qô'gôgat, ada dem al ts!elem-ks-txalā'nu." Ła g'ik sa-  
haxha'k!wexsge lā'<sup>0</sup>pga<sup>0</sup> sem-sa-ts!elem-t!ū'<sup>0</sup>setge wī-xa'ga<sup>0</sup>  
10 a wul haxha'k!wexsge lō'<sup>0</sup>pga<sup>0</sup>. Ada al txal-ha'k!wextga<sup>0</sup>.  
Ada al wult g'ik ha'ts!eksem lī'<sup>0</sup>tsxdet Asdi-wā'lga<sup>0</sup>. Ada  
sem-awus-hē'<sup>0</sup>tkset a demt gra'be a'kset a n-łgu-gô'qtga<sup>0</sup>.  
Ada ła txālpxt, da al sem-ts!elem-g'ipā'iget Asdi-wā'l, adat  
wul se-gra'be a'kset a ts!em-kse-ts!em-sgañi'<sup>0</sup>sdet.

15 Ada wula lu-ya'łtget at gā'<sup>0</sup> ne-wā'łptga<sup>0</sup>, adat ma'łet  
ge'sge ła'mstga<sup>0</sup>; txal-xłir ne-stū'<sup>0</sup>ltga<sup>0</sup>; txal-haxha'k!wax  
gesge lā'<sup>0</sup>pga<sup>0</sup>. Adat wul k!lina'mdet<sup>1</sup> Asdi-wā'lge gô'kge  
ne-gra'bet asge ła'mstga<sup>0</sup>. Hô'łtge gesge kse-ts!em-sgañi'<sup>0</sup>s-  
dege ne-gun-gra'besge ła'mstga<sup>0</sup>. Ada sem-sa-dzā'<sup>0</sup>xtga<sup>0</sup> a  
20 wul ła la-hē'<sup>0</sup>tge nexnô'xsedet ła xstā'<sup>0</sup>s Asdi-wā'l ła gū'<sup>0</sup>p!el  
spe-nexnô'xse wul-xstā'<sup>0</sup>di<sup>0</sup>. Adat gā'<sup>0</sup> awā'<sup>0</sup> nakst, ada  
semgal łgesge'rsge na'kstga<sup>0</sup> a łat txal-wā'<sup>0</sup>tga<sup>0</sup>.

Ada al semgal lu-t!āxt gesge gā'<sup>0</sup>tsge ła'mstga<sup>0</sup> a wul  
wā'łsga<sup>0</sup> ne-wī-xā'<sup>0</sup>tde dza'getga<sup>0</sup>. Ninlī'sge gan wā'łsge  
25 sem'ā'g'itga<sup>0</sup>. At gā'<sup>0</sup>sge ne-ba'natga<sup>0</sup>. Adat sa-aks-q!a'ga  
xpī'ł la'get a leksā'<sup>0</sup>gat. Ninlī' q!a'xdet. Ada ninlī't lu-  
tgi-di-yā'<sup>0</sup>ke wī-ba'nat; adat man-ma'ksge ne-sesa'yīpsge  
wī-xā'<sup>0</sup>de, ne-dza'get ge'sge ts!em-sgañi'<sup>0</sup>stga<sup>0</sup>. Ada łat  
men-ga'<sup>0</sup>wun ne-sesē'<sup>0</sup>ptgesget men-ma'ktga<sup>0</sup>. Ada wult  
30 sem-āma-ne-dedā'<sup>0</sup>tga<sup>0</sup> a'sge wī-lax-ta-ga'nga<sup>0</sup>. Ada wulat  
lagauk-hū'<sup>0</sup>tgetge sem'ā'g'itge naks Asdi-wā'lga<sup>0</sup>. Ada

<sup>1</sup> Or klila'mdet.

was flowing out. The great slave pointed [in] to the place where the spring was in the cave. Then the great cave closed again, and Asdi-wā'l counted again how often the rock closed, when it slowly opened again, and when it did so again.

When Asdi-wā'l counted, (he found that) it closed four times. Then Asdi-wā'l said to his companion, "Go ahead! You go in first, and I will go in afterward." When the rock closed again suddenly, verily, he suddenly pushed in the great slave, when the rock closed; but then he was crushed. Then, however, Asdi-wā'l counted again. He stood quite ready to draw water in his little basket. At the fourth time Asdi-wā'l verily flew in. Then he drew the water in the spring of the mountain.

Then he returned and went to his house, and he told his father-in-law that his companion was crushed; that the rock had closed upon him. Then Asdi-wā'l gave the basket (with the water) that he had drawn to his father-in-law. It was full of the water of the mountain that his father-in-law had ordered him to draw. Then he was suddenly much ashamed, because his supernatural power had been unfortunate and Asdi-wā'l had won twice over his supernatural powers. Then (Asdi-wā'l) went to his wife, and his wife rejoiced much because he had come to her again.

His father-in-law, however, was very heavy at heart on account of what had happened, that his great slave was dead. That was why the chief did this. He took his net, and he opened the end of the fireplace at the door. That is what he opened, and that is where he put down his great net. Then he drew up the bones of the great slave who had died in the mountain. When all the bones had been drawn up, he put them down carefully on a great board. Then the chief called towards the fire the

wult lli-gan-bâ<sup>0</sup>tge su-pla'sem hana<sup>0</sup>xge ne-sesë<sup>0</sup>psge wî-xâ<sup>0</sup>tges negwâ<sup>0</sup>tga<sup>0</sup>. Ada wul sa-haldem-bâ<sup>0</sup>sge wî-xâ<sup>0</sup>ga<sup>0</sup>. Ada g'ik dedô<sup>0</sup>lstga<sup>0</sup>. Adat ha'ts!eksem g'ik gâ<sup>0</sup> awâ<sup>0</sup>sge na'kstga<sup>0</sup>.

5 Ada ła k!e'relde ganlâ<sup>0</sup>get da g'ik ha'ts!eksem a'lg'ixsge sem'a'g'itga<sup>0</sup>: "Ma'he ne-gun-se-â'tge ła'msu!" Ada wul g'ik ha'us naks Asdi-wâ'lga<sup>0</sup>: "G'ilâ' me dze gâ<sup>0</sup>t ła g'ik hē'lde g'a'da lu-g'a'gant. Hî dze gwa'ntgede dahâ<sup>0</sup>set ła g'ik tgi-k<sup>u</sup>lē'l ne-mâ<sup>0</sup>setga<sup>0</sup>, adat g'ik lli-ak'ô'ksge g'í'adet.  
10 Adat dza'k!endet," da-ya'ge su-pla'sem hanâ<sup>0</sup>x ge'sge na'kstga<sup>0</sup>, łat g'ik am-halâ'g'ixtget Asdi-wâ'l a'sga ha'utga<sup>0</sup>: "G'ilâ' bā'sen, dī-lep-nexnô'genu."

Ada wula haldem-bâ<sup>0</sup>tga<sup>0</sup>. Adat hū<sup>0</sup>tgesge wî-xâ<sup>0</sup>ga<sup>0</sup>, a'sge demt stū<sup>0</sup>ltga<sup>0</sup>, ła dem gun-ax'a'xłget ge'sge wul  
15 ba'tgesge wî-ga'nga<sup>0</sup>. Da nî<sup>0</sup>dzes Asdi-wâ'l wul-hô'ltge sē<sup>0</sup>bede ne-miā'n wi-ga'nga<sup>0</sup>. Adat wul ge'redaxsge ne-stū<sup>0</sup>ltga<sup>0</sup>. Ada ha'usge xā<sup>0</sup>ga<sup>0</sup>: "Yêhâ'ai, a'łge ne-wula'it." Ada g'ap-wula ste-gun-wā'lxset de ła txal-ax'a'xłget da man-ni<sup>0</sup>tsget Asdi-wâ'l a ne-ts!uwā'nsge wî-ga'nga<sup>0</sup>. Ga'ksta  
20 wî-lak't ge'sge n-na-stâ<sup>0</sup>tga<sup>0</sup>. Ada wul ha'ut ge'sge ne-stū<sup>0</sup>ltga<sup>0</sup>. "Ndâ<sup>0</sup>ł wul dī hē<sup>0</sup>tgen, ada al gwā'ya klâ'i." Ada wul sem-guldem-qa'odit, da wulat ya'tstga<sup>0</sup>. Da al qa'inage wî-ga'nga<sup>0</sup>. Ada sem-guldem-haxhō'ig'iga sga-neknō<sup>0</sup>nkdet. Ada g'ik ha'ts!eksem txa-llī-qa'inatge wî-  
25 xā<sup>0</sup>ga<sup>0</sup>. Ada wî-dza'ktga<sup>0</sup>.

Ada wula lu-ya'ltges Asdi-wā'lga<sup>0</sup>, adat ma'hesget lli-ga'inatge ga'ntge wî-xā<sup>0</sup>ge. Da-ya' gesge ła tsli<sup>0</sup>ntga<sup>0</sup>. Dat wula gâ<sup>0</sup>tge sem'a'g'itge ne-wul-ba'tsgesge ga'nge ne-naxnô'xsetga<sup>0</sup>. Gakstatnā<sup>0</sup>, wî-k<sup>u</sup>hī-k<sup>u</sup>lnā<sup>0</sup>ngat a guldem-  
30 haxhō'ig'iga sga-naknō<sup>0</sup>ntget. Ada txal-dza'ge ne-wî-xā<sup>0</sup>kset a spagait-gam-k<sup>u</sup>lnā<sup>0</sup>ngam la'get. Ada wult k!uł-gege'rel spagait-la'get a ne-sesë<sup>0</sup>psge wî-xā<sup>0</sup>ga<sup>0</sup>. Adat



wife of Asdi-wā'l, and the young woman stepped over the bones of the great slave of her father. Then the great slave arose again suddenly, and he was alive again. Then she went again to her husband.

---

One morning the chief said again, "Tell my son-in-law that I order him to get fire-wood." Then the wife of Asdi-wā'l said again, "Don't go, for many people were lost. As soon as the axe touches (the tree,) the bark falls down and falls on the people. Then it kills them." Thus said the young woman to her husband. Asdi-wā'l only laughed again at what she said. "Don't be afraid! I have supernatural power myself."

Then he arose. Then he called the great slave to accompany him. When they were about to reach the place where the great tree stood, Asdi-wā'l saw that the foot of the tree was full of bones. Then he questioned his companion. Then the slave said, "Maybe, I don't know." Then they continued really to go towards it; and when they reached it, Asdi-wā'l looked up to the top of the great tree. Behold! the great one was leaning over to one side. Then he said to his companion, "You stand here, but I there." Then, when he was quite ready, he struck it; but the great tree fell and (broke into pieces) of the right length. Again it had fallen on the great slave, and the great one was dead.

Then Asdi-wā'l returned and related that the tree had fallen on the great slave. Thus he said when he entered. Then the chief went to where the tree, his supernatural power, was standing. Behold! the great one was all broken into pieces of the right length, and his great slave was dead among the broken fire-wood. Then he picked out from among the fire-wood the bones of the great slave.

g'ík ha'ts!eksem wutwā<sup>0</sup>tga<sup>0</sup>. Adat wul g'ík ha'ts!eksem  
 ama dā<sup>0</sup>det. Ada ła qa'odit ha'ts!eksem ndedā<sup>0</sup>det.  
 Adat wul kse-hū<sup>0</sup>tgetge sem'ā'g'itge ɬgū<sup>0</sup>ɬgem hanā<sup>0</sup>xtga<sup>0</sup>.  
 Ada txā'łpxa llē-gan-bā<sup>0</sup>ta ɬguwā'lksegem hanā<sup>0</sup>xga<sup>0</sup>. Ada  
 5 wul ha'ts!eksem g'ík dedū<sup>0</sup>lstga<sup>0</sup>. Ada ha'ts!eksemt g'ík  
 há'yîntge sem'ā'g'itge wī-lôgôm-ga'nga<sup>0</sup>. Ada wul lu-  
 ya'ltgetga<sup>0</sup>.

Ada ła al lā<sup>0</sup>ɬges dep Asdi-wā'łga<sup>0</sup> dɬ na'kstga<sup>0</sup>. Ada  
 wul ha'ut ges nī<sup>0</sup>t: "Am-k!ē'rel mā<sup>0</sup>ndet a demt ha-bā<sup>0</sup>ɬ=  
 10 dent ā<sup>0</sup>bu. Nin!ī' sem-ks-txalā<sup>0</sup>nde n-naxnô'xsedet demt  
 ū<sup>0</sup>den ā ts!em-la'get demt txā<sup>0</sup>łget ge'sge lā<sup>0</sup>pga<sup>0</sup>, dze  
 da' ła la'mk<sup>ut</sup> da demt wul llī-ma'gan." Ada hats! a'łge  
 xsta'ltges Asdi-wā'łga<sup>0</sup>; ada lu-da'psge ā<sup>0</sup>tgege wī-ha'utgedi<sup>0</sup>.

Ada sem-ganlā<sup>0</sup>get dat wul gun-se-la'ksetge sem'ā'g'itge  
 15 ne-sel-wā'ltga<sup>0</sup>. Adat gun-txā'lemktga<sup>0</sup>. Ada wā'łsge sel-  
 wā'ltga<sup>0</sup>. Ła ga'udisge wī-se-la'ksetga<sup>0</sup>, da wult ga-dā<sup>0</sup>wul  
 ge'sge ga-se-lā<sup>0</sup>ptga<sup>0</sup>; da wula txā<sup>0</sup>lemktga<sup>0</sup>. Łgu-sga-  
 na'kde gwī da wī-lu-sā<sup>0</sup>xge lā<sup>0</sup>pga<sup>0</sup>.

Ada wul ha'usge sem-ā'g'it gesge ɬgū<sup>0</sup>ɬgem hanā<sup>0</sup>xtga<sup>0</sup>:  
 20 "Dā<sup>0</sup>ɬ, gun-t!em-iā<sup>0</sup> na'ksen, ła le'mge lā<sup>0</sup>p. Ne-txā<sup>0</sup>lemkt  
 da dem wul llī-sge'retget. Nin!ī's nī<sup>0</sup>tge gan-g'ap-txā<sup>0</sup>=  
 lemkt a demt se-gwa'naretga<sup>0</sup>."

Ada wul semg'it ha'usge ɬgwā'lksegem hanā<sup>0</sup>x gesge  
 na'kstga<sup>0</sup>. "G'ilô' dze wā'n," da-ya' gesge na'kstga<sup>0</sup>.  
 25 "A'łge hasa'gail dem dza'gen, a wul ne-semgal sī<sup>0</sup>p!ent."  
 Ada g'ík wul ha'ts!eksem g'ík ha'usge sem'ā'g'itga<sup>0</sup>:  
 "Gun-lagauk-iā<sup>0</sup> ła'msut, wa-lā'mge lā<sup>0</sup>bet." Ada a'łget  
 anā<sup>0</sup>ldet naks Asdi-wā'ł. Semg'id x!em-yā<sup>0</sup>gude sere'lk=  
 tga<sup>0</sup>; a'łget anā<sup>0</sup>x! demt ū<sup>0</sup>dedet negwā<sup>0</sup>tge na'kstga<sup>0</sup>.  
 30 Nin!ī' gan-semt lu-da'mtga<sup>0</sup>.

Ada g'ík ha'ts!eksem ha'usge sem'ā'g'it a'sget t!em-

Then he again found them, and he put them well together as they had been before. Then the chief called the young woman to come out. Then the princess stepped four times over (the bones,) and (the slave) was alive again. Then the chief put up again the great rotten tree and returned.

---

When, however, Asdi-wā'1 lay down with his wife, she said to him, "Only one (thing) is left with which my father is going to try you. That is his very last supernatural power. He will bake you in his fire, and will put you in the fire on stones when they are hot, and place you on them." Then Asdi-wā'1 did not say anything, and cried the whole length of the night.

Very early in the morning the chief ordered his companions to make a fire. He made them heat stones. Then his companions did so. When they had finished making the great fire, they went out to get stones and put them on the fire. After a little while the stones were red-hot.

Then the chief said to the young woman, "My dear, order your husband to go to the fire, the stones are hot. I have heated the stones that he may lie down. That is why I have really heated the stones, that I may cook him."

Then the princess spoke strongly to her husband. "Don't do it." Thus she said to her husband. "I don't want you to die, for I really love you." Then the chief spoke again. "Order my son-in-law to go to the fire while the stones are hot." But the wife of Asdi-wā'1 would not permit it. She really held him around the waist, and she would not permit her father to bake her husband. Therefore she held him.

Then the chief spoke again and called his son-in-law

hū<sup>0</sup>tgesge ła'mstga<sup>0</sup>. Da' wula haldem-bā<sup>0</sup>s Asdi-wā'lga<sup>0</sup>.  
 Wā<sup>0</sup>tget ge'sge awā<sup>0</sup> na'kstga<sup>0</sup>. Ada wul klā-ks-gā'gōm  
 gr'ēlga gā'itga<sup>0</sup>. Ada ła tgu-iā<sup>0</sup>t gesge txa-stū<sup>0</sup>p!el ne-  
 wā'lbe ła'mst, ła qlādek-iā<sup>0</sup>tga<sup>0</sup>. Gakstatnā'h, t negwā<sup>0</sup>ts  
 5 Asdi-wā'l Hats!enā<sup>0</sup>set gō'it!ekset ge'sge awā<sup>0</sup>tga<sup>0</sup>.

Adat ge'redaxtget negwā<sup>0</sup>dem Hats!enā<sup>0</sup>stga<sup>0</sup>: "Gā<sup>0</sup>dō  
 gan-wi-hā'utgent, ɭgū<sup>0</sup>ɭgī?" da-ya'get ne-gwā<sup>0</sup>dem Hats!e-  
 nā<sup>0</sup>stga<sup>0</sup>. Ada wul hā'us Asdi-wā'l ges negwā<sup>0</sup>tga<sup>0</sup>: "Łä  
 txanlī' gā<sup>0</sup> bā<sup>0</sup>lde ła'msu a demt wula dza'kduť," da-ya't  
 10 Asdi-wā'l des negwā<sup>0</sup>tga<sup>0</sup>. "Wāi, g'a<sup>0</sup>wad ła g'ik qa'odi  
 txā<sup>0</sup>lemkdet a demt ū<sup>0</sup>tut ā ne-ts!em-la'kdet. Ninlī' gan-  
 huwi-ha'utgut a wī-ā<sup>0</sup>tget wagait-g'a<sup>0</sup>wan. Hats!gu'ksenu  
 dem g'ik mā<sup>0</sup>tgut." Ninlī' gwait phiā'rs negwā<sup>0</sup>dem  
 Hats!enā<sup>0</sup>sdet.

15 Ada wul hā'us negwā<sup>0</sup>t ges nī<sup>0</sup>tga<sup>0</sup>: "Des gā<sup>0</sup>dō gana  
 wī-ha'utgent? G'ilā', g'ilā'na bā<sup>0</sup>sent," da-ya'get negwā<sup>0</sup>t  
 ges nī<sup>0</sup>t. Adat wula k'līnā'msge ɭgu-gam-k!wasem dā'u  
 gesge ɭgū<sup>0</sup>ɭgetga<sup>0</sup>. Adat wula k'līnā'msge ɭgu-gam-k!wa'sem  
 dā'u gesge ɭgū<sup>0</sup>ɭgetga<sup>0</sup>. Adat wul yā'u'emxtga<sup>0</sup>: "Dze  
 20 hī-tslī<sup>0</sup>n, ada dze wul lō'gōm-bā<sup>0</sup>n a'sge ts!em-ne-ū<sup>0</sup>tga<sup>0</sup>.  
 Ada dem wul sa-lu-nā<sup>0</sup>ken; ada me dem lagax-lu-dā<sup>0</sup>  
 dā'u gwa'ī ā ga-ts!em-ts!ā'nsent," da-ya'ga<sup>0</sup>.

Adat g'ik wul dō'xsge lū'nksem sē<sup>0</sup>pga<sup>0</sup>. Adat g'ik  
 k'līnk'līnā'mtga<sup>0</sup>: "Dzeda ła xgwa'tksen ā lax-lā'mgem  
 25 leplā<sup>0</sup>bet, da me dem kse-lō<sup>0</sup>l sē<sup>0</sup>bet ā lax-ō' ne-ū<sup>0</sup>det.  
 Ada dem ha-lī-qagā<sup>0</sup>de dze ła gwā'nksen, ā dze da łať  
 nī' wul kse-lō<sup>0</sup>ltge ne-sesē<sup>0</sup>ben." Ada ła qa'odisge ha'utga<sup>0</sup>,  
 da' wula dā'utga<sup>0</sup>.

Ada wula tslī<sup>0</sup>ns Asdi-wā'l, ada wult sa-ga'wul ge'sge  
 30 ne-wa'sgetga<sup>0</sup>. Ada wul sa-lu-nā<sup>0</sup>ket ge'sge ts!em-ne-  
 ū<sup>0</sup>tga<sup>0</sup>. Ada wul hā'usge sem-ā'g'it ge'sge ne-sel-wā'ltga<sup>0</sup>:  
 "Sem-lī-tlā'lbe lax-ō'det." Adat wulā'gutga<sup>0</sup>. Adat lī-se-  
 gu'lge la'gede lax-ō'tga<sup>0</sup>. Ām sga-na'kdet da nī<sup>0</sup>dze ne-  
 sel-wā'ltge sem-ā'g'itge wul kse-lō<sup>0</sup>ltge ne-sesē<sup>0</sup>ptga<sup>0</sup>.

to the fire. Then Asdi-wā'1 arose and went away from his wife. First he went out of the house for a while. While he was walking about behind the house of his father-in-law, he went into the woods. Behold! Asdi-wā'1's father, Hats!enā's, came to him.

Then Father Hats!enā's asked him, "Why do you cry, child?" Thus said Father Hats!enā's to him. Then Asdi-wā'1 spoke to his father. "My father-in-law tries everything to kill me." Thus said Asdi-wā'1 to his father. "Now he has again finished heating the stones to bake me in his fire. Therefore I have been crying all night until now. This time I cannot be saved." That is what he said to Father Hats!enā's.

Then his father said to him, "Why do you cry? Don't, don't be afraid!" Thus said his father to him. Then he gave a little broken piece of ice to his son, and he instructed him, "When you enter, go right into his oven. Then lie down in it and put this ice in your armpits on both sides." Thus he said.

Then he also took dried bones and gave them to him. "When you feel cold on the hot stones, shove the bones out on top of the oven. Then they will think that you are done, when they see your bones sticking out." Then, when he finished speaking, he left.

Then Asdi-wā'1 entered and wrapped his blanket around himself. Then he lay down in the oven, and the chief said to his companions, "Cover him over." Then they did so. Then he made the fire burn on top. After some time the companions of the chief saw the bones sticking out.

Ada wul lu-ā'msge qā<sup>0</sup>tsge wī-sem-ā'g'it a'sge ha'utga<sup>0</sup>:  
 "Dzā'gen! me-k!a-wī-naxnô'xsen da klâ'i! Semgal tgu-  
 xā<sup>0</sup> gwa<sup>0</sup>!" Łat n!axn!ō<sup>0</sup>tget naks Asdi-wā'lge ha'us ne-  
 gwā<sup>0</sup>tga<sup>0</sup> a'sget nehalā'g'ixt ge'sge na'kstga<sup>0</sup>, da wul sem-  
 5 lu-xā<sup>0</sup>xstga<sup>0</sup>. Ada wul ha'usge sem-ā'g'itga<sup>0</sup>: "Sū<sup>0</sup>na  
 me-sem-lī<sup>0</sup>t!" Adat wul lī<sup>0</sup>tge ne-se-wā'ltgetga<sup>0</sup>.

Ada łat sa-gā'lemga g'a'mgem ū'nkseget, da al sa-  
 haldem-bā<sup>0</sup>get Asdi-wā'l ge'sge lax-la'mgem lô<sup>0</sup>pga<sup>0</sup>. Dat  
 sa-łutū' ū'nkseget ā ne-wa'sgetga<sup>0</sup>. Ada wula wuts!en-yā<sup>0</sup>t  
 10 ge'sge awā<sup>0</sup>sge na'ksta hi-yā<sup>0</sup>gwude wī-hā'utgetga<sup>0</sup>. Adat  
 wul sa-x!em-yā<sup>0</sup>gutga<sup>0</sup>. Ada semgal lu-ā'msge qā<sup>0</sup>tge ā  
 ła wul galkse-a'x!gesge na'kst ge'sge txanlī' ne-gan-  
 hā<sup>0</sup>xgetga<sup>0</sup>.

Da lu-tgi-neknē<sup>0</sup>tsgesge ne-sel-wā'ltge łāmst a ne-qal-  
 15 wul lu-sge'res Asdi-wā'lga<sup>0</sup>. Ada ts!em-dā'u a txanlī' lep=  
 lā<sup>0</sup>bet. Adat sem-lu-sanā'łgetga<sup>0</sup> ā łat nī dudā'u leplā<sup>0</sup>p.

Ada wul a'lg'ixsge sem-ā'g'itga<sup>e</sup> a'sge ne-sel-wā'ltgetga<sup>0</sup>:  
 "T!em-yā<sup>0</sup>n łā'msutwa! Ada me dem t!ā<sup>0</sup>nt ge'sge stū<sup>0</sup>=  
 p!elga<sup>0</sup>." Ada wul t!em-yā<sup>0</sup>s Asdi-wā'lga<sup>0</sup>. Ada t!ā<sup>0</sup>t  
 20 ge'sge stū<sup>0</sup>p!elga<sup>0</sup> dī<sup>1</sup> na'kstga<sup>0</sup>. Ada wul ha'usge sem'-  
 ā'g'itga<sup>0</sup>: "Y!a'gai-nlī<sup>0</sup>desen g'ap-klā-wī-naxnô'gan da klâ'i,  
 łā'msi!" da-ya'ge sem-ā'g'itga<sup>0</sup>, guge g'a'mgem dzī'usdega<sup>0</sup>  
 a'sge łā'mstge ne-ha'utga<sup>0</sup>. Ada sem-ama gra'tdet g'a<sup>0</sup>wan  
 a łā'msdet. Adat łā<sup>0</sup>detga<sup>0</sup>.

25 Adat semgal sī<sup>0</sup>p!ens Asdi-wā'lga<sup>0</sup>. Ada klā-na'ga lu-  
 t!ā<sup>0</sup>t ā ne-wā'łpsge sem-ā'g'it dī<sup>1</sup> na'kstga<sup>0</sup>. Ada txanlī'  
 n-ts!a'be łā'mstet' in sī<sup>0</sup>p!entga<sup>0</sup> a wul semgal nexnô'xtga<sup>0</sup>.  
 Klā-nexnô'x gesge n dī-nexnô'xsesge ne-miā'ntga<sup>0</sup>. Ninlī'  
 gant sī<sup>0</sup>p!ende txanlī' biā'łsteget Asdi-wā'lga<sup>0</sup>.

<sup>1</sup> The form *dis*, which occurs with the terms for "father" and "mother," is not applicable in this place.

Then the great chief was glad, and said, "Shame! you have greater supernatural power than I, miserable little slave, that one!" When the wife of Asdi-wā'l heard her father speak and deride her husband, she wept bitterly. Then the chief said, "You may take him out of the fire." Then his companions took him out of the fire.

When they had removed the hot ashes, Asdi-wā'l arose from the hot stones and shook the ashes off from his blanket. Then he went along to his wife, who was crying bitterly. Then he embraced her. Then his wife was very glad because her husband got through all the difficulties.

When the companions of his father-in-law looked down [in] to where Asdi-wā'l had lain, all the stones were full of ice. Then they were much astonished when they saw the ice on the stones.

The chief said to his companions, "My son-in-law shall go to the fire. Make him sit in the rear of the house." Then Asdi-wā'l went to the fire and sat down with his wife in the rear of the house. Then the chief said, "Indeed, you have really greater supernatural power than I, son-in-law." Thus said the chief, who is the Sun, to his son-in-law. Now he liked his son-in-law much, and he respected him.

Then he loved Asdi-wā'l much. For some time he staid with his wife in the house of the chief, and the whole tribe of his father-in-law loved him because he had really supernatural power, and he had greater supernatural power than their master. Therefore all the stars loved Asdi-wā'l.

---

- Ada ła g'ík k!éreltge sa'ga, ada wul lu-qlā'ga gā<sup>0</sup>ts  
Asdi-wā'l ge'sge ne-txalā'ndet gu lax-ha-lī-dzô'gamē<sup>0</sup>. Ada  
wul k!uŋ-da'msaxdet at t!el-gā<sup>0</sup>ti wula wā'ltga<sup>0</sup>. Adat wul  
ma'fet gesge na'kstga<sup>0</sup>. Ada ła ā'msge sga-na'kdet da  
5 nī<sup>0</sup>dze sem'ā'g'itge wula wā'lsge ła'msdet a k!uŋ-lu-t!ā'xłge  
gā<sup>0</sup>tga<sup>0</sup>. Gant ge'redaxtga<sup>0</sup>. Ada ma'łde łgū<sup>0</sup>łgem hanā<sup>0</sup>x  
de we-g'atge na'kstga<sup>0</sup>. Ada wul ha'usge sem'ā'g'itga<sup>0</sup>:  
“A'łge lig'i-na'kł ne-txalā'nn, ła'msi. Dem gā'yint,”  
da-ya'ga<sup>0</sup>.
- 10 Ada wult k!a-gun-nī<sup>0</sup>ts!entge sem'ā'g'itge ne-huwā'sge  
biā'lstega<sup>0</sup>, asget mełma'fet ges nī<sup>0</sup>tga<sup>0</sup>; nin!í Yift!ā<sup>0</sup>t dīf  
Sēt dīf Yaga'ret dīf Gan-k<sup>u</sup>da'xs dīf (Txals gam-k!éreti [?]);  
ada łgū<sup>0</sup>łgem hanā<sup>0</sup>xda ne-g'a'mksa (lisian [?]), nin!í naks  
Asdi-wā'łga<sup>0</sup>.
- 15 Ada ła qa'odit gun-nī<sup>0</sup>ts!entge sem'ā'g'itga<sup>0</sup>. Ada wul  
ha'ut gesge łgū<sup>0</sup>łgem hanā<sup>0</sup>xtga<sup>0</sup>: “Ndô, łgū<sup>0</sup>łk, gun-  
nī<sup>0</sup>ts!en dem yā<sup>0</sup>ke na'ksen a demt wul t!ēlt wā<sup>0</sup> n-txa=  
lā'ntga<sup>0</sup>.” Ada wul haldem-bā<sup>0</sup>sge łgwā'łksekga<sup>0</sup>, adat  
stū<sup>0</sup>łsge na'kstga<sup>0</sup>. Ada łať wutwā<sup>0</sup>sge n-dzô'gasge lax-  
20 nep!ā<sup>0</sup>ga<sup>0</sup> dīf łgu-sup!a'sem na'kstga<sup>0</sup>, txa-dô'gasge hanā<sup>0</sup>xge  
txā'łpxatge klabe-qa-gô'kga<sup>0</sup>, — k!érel g'ô'kge wul hō'lt=  
gesge sa'mim ma'tiga<sup>0</sup>, ada g'ík hō'ltge k!érelt ge'sge  
bene-tsla'gga<sup>0</sup>; ada g'ík k!érelde wul hō'ltge kse-meg'ā<sup>0</sup>x=  
set; ada nin!í txā'łpxat k!uŋ-yu-ha-a'ksgetga<sup>0</sup>. Nin!í łať  
25 wutwā<sup>0</sup>sge n-dzô'gasge lax-nep!ā<sup>0</sup>ga<sup>0</sup>.
- Ada wul ha'usge sup!a'sem hanā<sup>0</sup>x ge'sge na'kstga<sup>0</sup>:  
“Dze da'ła tgi-dzełdzā<sup>0</sup>łem, ada me dem lu-yā<sup>0</sup>ka txalā'=  
nut,” da-ya' ge'sge na'kstga<sup>0</sup>. Ada wula tgi-lī-yā<sup>0</sup>kesge  
ne-qa-sesi<sup>0</sup>sge g'a'mkga<sup>0</sup>. Ada lu-g'ala-yā<sup>0</sup>ketge y!ū<sup>0</sup>tage  
30 txalā'nsge na'kstga<sup>0</sup>. Ada wul sā-txal-ax'a'xłget ge'sge  
txa-stū<sup>0</sup>p!elsge wālpge wul lu-t!ā<sup>0</sup>s nā<sup>0</sup>s Asdi-wā'łga<sup>0</sup>. Ła  
g'ík gā'msemga<sup>0</sup>, ada ła g'ík derem laā'ges g'ig'a'tga<sup>0</sup>.  
Ada wula la'mdext ge'sge ts!e-wā'łpga<sup>0</sup>; lu-ām-gā<sup>0</sup>ts nā<sup>0</sup>t  
gesge łať nī<sup>0</sup>stga<sup>0</sup>, a wul al ha-lī-gā<sup>0</sup>te dze ła dzaks Asdi-



Then one day again Asdi-wā'ł was homesick for those whom he had left behind on our world. Then he was downhearted and thought how it was. Then he told his wife. After some time the chief saw how his son-in-law was, that he was heavy at heart. Therefore he questioned him. Then the young woman told him that her husband was homesick; and the chief said, "The place you left behind is not far, son-in-law. You shall go there." Thus he said.

Then the chief showed him the names of the stars and told them to him; those were the Kite and the Dipper and the Halibut-Fishing-Line and the Stern-Board-in-the-Canoe and the Old-Bark-Box; and the young woman was Evening-Star. She was the wife of Asdi-wā'ł.

When the chief had finished showing them to him, he spoke to the young woman. "O child! show your husband the way to follow, that he may find quickly those whom he left behind." Then the princess arose and accompanied her husband. When he came to the edge of the prairie with his young wife, the woman took along four little baskets, — one basket full of mountain-goat meat, and another one full of belly-fat, and another one full of fresh salmon-berries; and the fourth one she carried as a bucket. That was when they reached the edge of the prairie.

Then the young woman said to her husband, "When we slide down, follow behind me." Thus she said to her husband. Then she went down on the rays [feet] of the sun, and the man followed right behind his wife. Then they suddenly arrived behind the house in which the mother of Asdi-wā'ł was living. It was winter again, and the people were starving again. Then they entered the house, and his mother was glad when she saw him, because she had thought that Asdi-wā'ł, who was her child, was dead.

wā'1 guge ɬgū<sup>0</sup>ɬgetga<sup>0</sup>. Gakstatnā<sup>0</sup> ɬa lu-ya'ltgedet dɪl  
ama-na'kstga<sup>0</sup>. Ninlɪ' ɬan sem-lu-ām ɬā<sup>0</sup>ts nā<sup>0</sup>tga<sup>0</sup>. Ada  
wul ɬɪk ha'ts!eksem yā<sup>0</sup>kdet. Adat wul ẽ<sup>0</sup>tge wām  
sem'ā'grɪtdet Waxayẽ<sup>0</sup>k (?); a wul dem wālt ɬe'sge dem  
5 huk-yā<sup>0</sup>ktga<sup>0</sup>. Ada k!a ɬɪk na'ga want ɬe'sge gwa'sga<sup>0</sup>.

Adat txanlɪ' ɬanlā<sup>0</sup>get dɪl ɬa dem hū<sup>0</sup>p!el ɬat ɬɪk  
hẽ<sup>0</sup>tstge ɬgwā'lksegem hanā<sup>0</sup>xge na'kstge asget gun-g'a=  
besge su-a'ksge a demt a'ksdet. Wó'dzega llɪ-be'ts!entge  
man-lɪ' ɬe'sge ts!ū<sup>0</sup>ɬsge mū<sup>0</sup>tga<sup>0</sup> ɬana hɪ-tslɪ<sup>0</sup>nsge na'kstge  
10 ne-a'ksgetga<sup>0</sup>, ɬat ɬɪk lu-lô<sup>0</sup>desge man-lɪ'ga<sup>0</sup>, at sa-de-  
wā<sup>0</sup>tget ɬe'sge net wul llɪ-be'ts!ent ɬe'sge ts!ā<sup>0</sup>ɬsge mū<sup>0</sup>tga<sup>0</sup>.  
Ada ne-ɬā<sup>0</sup>ga demt akst ɬat k!a ɬɪk wulā'gudet; a dɪ  
nɪ<sup>0</sup>dzede kse-a'kksedat, dat ɬɪk wul a'kstga<sup>0</sup>. Ninlɪ't wul  
wulā'i ɬā<sup>0</sup>t wula sɪ<sup>0</sup>p!ende na'kstga<sup>0</sup>. Ada k!a na'ge wa'nt  
15 ɬe'sge gwa'sgaga<sup>0</sup>.

Ada ɬa ā'msga sga-na'ge nda wā'ltga<sup>0</sup>, ɬa ɬɪk kle'felde  
ɬa tgi-yā<sup>0</sup> sat, adat wul ɬɪk hẽ<sup>0</sup>tstge hanā<sup>0</sup>xge na'kstge  
at gun-g'a'be dem a'ksdet, ɬan dat wula ɬā<sup>0</sup>tge iū<sup>0</sup>tage  
ɬgu-gô'qga<sup>0</sup>. Wāi, ɬat de'lp!entget Waxayẽ<sup>0</sup>k wul ɬa'dze  
20 a'ksge dem wul a'ksgetga<sup>0</sup>. Gakstatnā<sup>0</sup>ge! ɬgu-ama  
pla'sem su-pla'sem hanā<sup>0</sup>xget' in nɪ<sup>0</sup>sge wul gun-yā<sup>0</sup>tga<sup>0</sup>;  
lôgôm-tlā<sup>0</sup>t gesge ne-dzô'gôsge n-lea'ksetga<sup>0</sup>. Ada hmma'=  
mext ɬe'sge y!ū<sup>0</sup>taga<sup>0</sup>. Ada sem lu-dzaga-ɬā<sup>0</sup>tsge y!ū<sup>0</sup>taga<sup>0</sup>,  
ɬan semt sa-xɬem-yā<sup>0</sup>gutga<sup>0</sup>. ɬa ɬa'udi wā'ldet adat wul  
25 lu-yā<sup>0</sup>ksge ɬgu-gô'kga<sup>0</sup>. Adat wul ɬa'be a'kset. Ada  
wul lu-ya'ltgedet. Adat sge'r ne-ɬaldem-a'ksget a ha-  
ts!a'xɬge na'kstga<sup>0</sup>.

Adat ɬɪk wul sa-ts!ā<sup>0</sup>desge men-lɪ' ne-llɪ-ba'ts!endet.  
Adat ɬɪk wul lu-lô<sup>0</sup>det ɬe'sge n-ts'em-a'ksgesge na'kstga<sup>0</sup>.  
30 Ada sem txal-hô'ltge men-lɪ' da wadi-kse-ɬē'atxa ɬana'u.  
Dat wul sem lū-sga-ya'dze ts!al na'kst ɬe'sge men-lɪ'  
wɪ-txa-metmā<sup>0</sup>tksedet. Ada wul sa-haldem-bā<sup>0</sup>tga<sup>0</sup> a sem-  
ɬū'ntitga<sup>0</sup>. Ada wul dɪt ks-ia<sup>0</sup>ketge na'kstga<sup>0</sup>. "Ndô<sup>0</sup>, na  
lu-ya'ltgen! ɬā<sup>0</sup> ne-sɪ<sup>0</sup>p!ensgen na k!uɬ-xɬem-ia<sup>0</sup>kden!"

Behold! he came back with a nice wife. Therefore his mother was glad. Therefore she gave a potlatch again, and she named him with a chief's name, Potlatch-Giver [Waxayē<sup>o</sup>k], for he was to be one to give potlatches; and they staid there for a while.

And every morning and evening the princess sent her husband again, and ordered him to draw fresh water for her to drink. Every time she put a plume between her ear (and her head); and as soon as her husband entered with his water, she put the plume in and took it away from where she had put it on between her ear (and her head); and before she would drink she would do so for a while. Then she looked (to see) if the water was clear. That was how she knew if her husband continued to love her. For a while they staid that way.

For a good while he did so. Once, when the sun [day] went down, the woman sent her husband again and ordered him to draw water: therefore the man took a little basket. When Potlatch-Giver came near to where the water was flowing that he was going to draw, behold! a [little] pretty young woman saw him approaching. She was sitting on the edge of the drinking-place. Then she smiled at the man. Then the man went across to her and embraced her. After he had done so, he washed the inside of the little basket and drew water. Then he returned, and placed the vessel with water before his wife.

Then she took off again the plume which was standing up, and she put it again into the bucket of her husband. Then the plume was full of something like the fluid slime of frogs. Then she struck her husband right in the face with the plume, which was all full of dirty stuff. Then she arose suddenly, being very angry. Her husband followed her out of the house. "Go back! Go to the

da-ya'ga<sup>0</sup>. Adat g'ik wul ha'ts!eksem men-ia'<sup>0</sup>t ge'sge na-asī'<sup>0</sup>sge g'a'mkga<sup>0</sup>; da di man-ho'ksgetge na'kstga<sup>0</sup>. Ada g'ik ha'ts!eksem ha'ut gesga na'kstga<sup>0</sup>: "Ndô<sup>0</sup>, lu-ya'ltgen, ha<sup>0</sup>wi'n! ne-g'ileks-ni'<sup>0</sup>dzen."

5 Ā'ige nesegā'<sup>0</sup>s Waxayē'<sup>0</sup>k a! ha'u! nakst as ni'<sup>0</sup>t, a wul hasa'xde da demt g'ileks-gā'<sup>0</sup> na'ksdet a'sge ne-wā'!pt. Hiyā'<sup>0</sup>gusge lu-g'ala-wi-ha'utget ge'sge txalā'<sup>0</sup>nsge na'kstga<sup>0</sup>. Da g'ik ha'ts!eksem ha'utga<sup>0</sup>: "Ndô<sup>0</sup>, lu-ya'ltgen, ha<sup>0</sup>wi'n ne-g'ileks-ni'<sup>0</sup>dzen." Ada wul mela-men-wā'!xsetga<sup>0</sup> a'sge  
10 n-lax-asī'<sup>0</sup>sge g'a'mkga<sup>0</sup>. Ada al ks-gā'gam men-a'x!gesge hanā'<sup>0</sup>xga<sup>0</sup>. Ada asī' hmmen-ia'<sup>0</sup>sge y!ū'<sup>0</sup>taga<sup>0</sup>, da sa-g'ileks-ni'<sup>0</sup>tsgege hanā'<sup>0</sup>x gesge lā' men-a'x!get ge'sge n-ts!uwā'nsge ganā'<sup>0</sup>xsge ne-man-ia'<sup>0</sup>getga<sup>0</sup>. Da sa-ts!ū'<sup>0</sup>!beksggetga<sup>0</sup>. Ada lebagait-dā'utga<sup>0</sup>.

15 Ada Alt wula dediā'<sup>0</sup>tge l!gwā'!ksekege wi-hā'utgetga<sup>0</sup>. Ada wul ts!i'<sup>0</sup>nt ge'sge n-ts!em-wā'!ps negwā'<sup>0</sup>tga<sup>0</sup>; ts!elem-wi-ha'utgega<sup>0</sup>, gant ge'redaxtget negwā'<sup>0</sup>tga<sup>0</sup>: "Dā'! gā'! gan ha'un?" da-ya'ga sem'ā'g'itga<sup>0</sup>. Adat wul plīā'rs negwā'<sup>0</sup>t gesget g'ileks-ni'<sup>0</sup>sge na'kstga<sup>0</sup>, adat dza'ktga<sup>0</sup>,  
20 da-ya'ge l!gwā'!ksegegem hanā'<sup>0</sup>x ges negwā'<sup>0</sup>tga<sup>0</sup>; gan adat wula sen!uwō'xtge sem'ā'g'itge l!gū'!gem hanā'<sup>0</sup>xt a'sge ha'utga<sup>0</sup>: "Ġā'<sup>0</sup>du gan lū'<sup>0</sup>ntin me gan wulā'gwa lā'msut?"

Adat sa-gā'<sup>0</sup>sge ba'nat guge na-lu-mien-ya'gatga<sup>0</sup>; adat  
25 sa-q!a'gasge xpī'<sup>0</sup>lsge lā'ktga<sup>0</sup> a demt ma'ksge ne-sesē'<sup>0</sup>ptga<sup>0</sup>. Adat wul lu-tgi-lō'<sup>0</sup>desge wul lu-tgi-ga'xga<sup>0</sup>. Adat men-ma'ksge ne-sesē'<sup>0</sup>ptga<sup>0</sup> txa-sa'mikga<sup>0</sup>. Adat g'ik ha'ts!eksem tgi-lō'<sup>0</sup>detga<sup>0</sup>. Txā'!pxa t wulā'gudet, da men-ga'wun=det txan!ī' sē'<sup>0</sup>bet dīl sa'miga<sup>0</sup>. Adat wul sem ama dā'<sup>0</sup>tet.  
30 Ada wulat l!i-g'an-sū' wī-man-lī' gesge lax-ō'sge wul sge'r ne-dza'gem txō'mā' lā'msem y!ū'<sup>0</sup>tatga<sup>0</sup>, — gu man-lī' na-k!u!l!i-ba'ts!en l!gū'!gesge sem'ā'g'it ge'sge lax-t!em-ga'us=tga<sup>0</sup>. Ada wul ha'ts!eksem g'ik dedū'<sup>0</sup>lsge lā'msge sem'=ā'g'itge da sem lu-am'ā'msge qa-gā'<sup>0</sup>tga<sup>0</sup>. Adat ha'ts!ek=

one whom you love, whom you embrace." Thus she said. Then she went up again on the rays [feet] of the sun, and her husband went with her. Then she said again to her husband, "Go back, lest I look back upon you!"

Potlatch-Giver did not mind what his wife said to him, because he desired to take back his wife to his house. He followed his wife, crying. Then she said again, "Go back, lest I look back upon you!" Then both went up along the rays [feet] of the sun. The woman went first. While the man was still going up, the woman looked back when she arrived on top of the ladder that led up. Then he sank, and was entirely gone.

Then, however, the princess went on crying. She entered the house of her father. She went in crying. Therefore her father asked her, "My dear, why do you cry?" Thus said the chief. Then she told her father that she had looked back on her husband, and that he was dead. Thus said the princess to her father. Therefore the chief rebuked the young woman, and said, "Why were you angry, and why did you do so to my son-in-law?"

He at once took his net, which was hanging up in the house, and opened the front end of the fire to haul up his bones. He put down (the net) where it was open (inside downward). Then he hauled up the bones with all the flesh on them. He put it down again. He did so four times, then all the bones and all the flesh had been taken up. Then he put them to rights; and he swung the great plume four times over the place where the dead body of his son-in-law lay, — that plume which the daughter of the chief was wearing on her head. Then the son-in-law of the chief was alive again, and

semt g'ík sī<sup>0</sup>p!endet Waxayā<sup>0</sup>kge na'kstga<sup>0</sup>. Ada g'ík dī ha'usge hanā<sup>0</sup>x ges nī<sup>0</sup>tga<sup>0</sup>.

- Ada kla-g'ík ā'm sga-na'ge wa'ntga<sup>0</sup>, da g'ík ha'ts!eksem wi-g'atgege y!ū<sup>0</sup>taga<sup>0</sup> asge txalā'ntga<sup>0</sup>, gan wi-ha'utgetga<sup>0</sup>.  
 5 Gan at ge'redaxtget negwā<sup>0</sup>tge lǵū<sup>0</sup>lǵem hanā<sup>0</sup>xtga<sup>0</sup> gā<sup>0</sup>dze gan ha'u! lāmst. "Wī-g'a'tgegade! n-txalā'nt," da-ya'ges negwā<sup>0</sup>tga<sup>0</sup>. Ada la g'ík kl'e'relde sat da g'ík haldem-gō'ltga<sup>0</sup>. Adat wul kla-klū!-ama gāgā<sup>0</sup>d dī! la'msde, a demt hagul-k<sup>u</sup>da'xsedet. Adat g'ík tgi-l!i-yā<sup>0</sup>ka n-lax-asī<sup>0</sup>  
 10 gra'mget. Ada g'ík wul txal-wutwā<sup>0</sup> n-txa-stū<sup>0</sup>p!elsge huwā'lpga<sup>0</sup>. Adat wul kla-sa-lu-da'mtge hanā<sup>0</sup>xge na'kstga<sup>0</sup>. Adat kla-hū'mts!extga<sup>0</sup>. Ada kla-klū!-ga-lǵusge'redetga<sup>0</sup>. La ga'udi wā'ldet la dem besba'saxgetga<sup>0</sup>, da sa-dzī<sup>0</sup>pga<sup>0</sup>. A'!get g'ík nī<sup>0</sup>st. Da al wula tsī<sup>0</sup>nt gesge  
 15 awā<sup>0</sup>s nā<sup>0</sup>tga<sup>0</sup>. Gakstatnā<sup>0</sup> la al dzaks nā<sup>0</sup>tga<sup>0</sup>, dza'k gesge ne-qā'ga dem g'ík lu-ya'ltgetga<sup>0</sup>. Ada wul sta-grisi-iā<sup>0</sup>s Waxayā<sup>0</sup>k ā grisi-Ksiā'nga<sup>0</sup>.

- Ada wula na-bā<sup>0</sup>t ge'sge kl'e'relde wul dzō'xsge qal-tsla'be Ts!em-sia'nt a wul dzō'ga G'inaxang-i<sup>0</sup>get. Ada  
 20 lā<sup>0</sup> dem na-bā<sup>0</sup>det. Da txal-wā'ida klā<sup>0</sup>lde lǵu-yā<sup>0</sup>ksem hanā<sup>0</sup>x gesge txa-stū<sup>0</sup>p!elsge huwā'lpga<sup>0</sup>. Ada sa-hmā'=mext ges nī<sup>0</sup>tga<sup>0</sup> gan da'wula gun-iā<sup>0</sup>s Waxayā<sup>0</sup>k gesge awā<sup>0</sup>tga<sup>0</sup>. Adat ge'redaxtga<sup>0</sup> gant ma'!etga<sup>0</sup>: "Lǵū<sup>0</sup>lǵe sem'ā'g'idet n!e'riut. Miā'n qal-tsla'be gwa<sup>0</sup>. Ada txalpx=  
 25 dā<sup>0</sup>! lēmkdī'tgut." Ada wul ha'us Waxayā<sup>0</sup>kga<sup>0</sup>: "Des al me anā'x! n dem na'ksge nī<sup>0</sup>?"

- Adat wul anā<sup>0</sup>xtge lǵuwā'lksekga<sup>0</sup>, gan kla-dit ge'redaxtga<sup>0</sup>: "Nda'da gu wul wā<sup>0</sup>tgen?" Adat mağā'ndetga<sup>0</sup> as nī<sup>0</sup>tga<sup>0</sup>: "Ne-ks-gā'gam wā'yut Asdi-wā'!; ada su-  
 30 g'a<sup>0</sup>wunden g'ík ha'ts!eksem ē<sup>0</sup>tges Waxayā<sup>0</sup>k," da-ya'gesge lǵu-yā<sup>0</sup>ksem hanā<sup>0</sup>xga<sup>0</sup>, gan da'wula semgalt sī<sup>0</sup>=

they were of good heart. Then Potlatch-Giver loved his wife again, and the woman did the same to him.

They staid there for some time; then the man became homesick again for those whom he had left behind, therefore he cried. Therefore the father of the young woman inquired why his son-in-law was crying. "He says he is homesick for those whom he has left behind," said she to her father. One day they arose again, and bade farewell [for a while about good heart] to their father-in-law, intending to leave in time. Then they went down again on the rays [feet] of the sun. They arrived again behind the houses. Then the woman embraced her husband at once, and she kissed him, and for a while they were happy. After she had done so, they parted, and she suddenly disappeared, and he did not see her again. He, however, entered at his mother's. Behold! [but] his mother was dead, she had died before he returned. Then Potlatch-Giver continued to go down Skeena River.

---

He came out at a camp, a town of the Tsimshian, Ginaxang-i<sup>70</sup>get. When he came out of the woods, he met a noble-woman behind the houses. At once she smiled at him, therefore Potlatch-Giver went to her. He questioned her, and therefore she told him, "I am the chief's daughter. He is the master of the town. I have four brothers." Then Potlatch-Giver said, "Do you agree to marry me?"

Then the princess agreed; and therefore she asked him, "Where do you come from?" Then he explained to her: "First my name was Asdi-wā'1; now I have the new name Potlatch Giver." Thus he said to the noble-woman. Therefore she loved him very much. She said to him,

plentga<sup>0</sup>. Ada ha'ut ges nli<sup>0</sup>tga<sup>0</sup>: "Wai, la me na'ksgut  
 gra<sup>0</sup>wun," a wult la na'ge dat n!axn!ō<sup>0</sup> hau gra'det ā ne-  
 wā<sup>0</sup>s Asdi-wā'lga<sup>0</sup>; ninli' gan semgal lu-ā'm gā<sup>0</sup>tsge hanā<sup>0</sup>x  
 gesget wul na'ksgetga<sup>0</sup>. Wai, la tgi-yā<sup>0</sup>sge sa'ga<sup>0</sup>, dat  
 5 wula y!aga-stū<sup>0</sup>lsge hanā<sup>0</sup>xga<sup>0</sup>. Ada wul lu-lā<sup>0</sup>lget gesge  
 ts!em-ptō<sup>0</sup>l gesge lgwā'lksegem hanā<sup>0</sup>xga<sup>0</sup>.

Ada la ganlā<sup>0</sup>kga<sup>0</sup> da wulā'isge sem'āg'itge lu-x-dzi'usget  
 di gesge lgu<sup>0</sup>lgetga<sup>0</sup>. Gan ada wula ha'utga<sup>0</sup>: "Nā<sup>0</sup>de,  
 dā<sup>0</sup>l, gu awā<sup>0</sup>n?" da-ya' gesge lgu<sup>0</sup>lgetga<sup>0</sup>. Gan sa-ha'usge  
 10 hanā<sup>0</sup>xga<sup>0</sup>: "T Asdi-wā'l lā gut Waxayā<sup>0</sup>kda<sup>0</sup> ninli't in  
 na'ksgut," da-ya' ges negwā<sup>0</sup>tga<sup>0</sup>. Ada wula ha'usge  
 sem'āg'itga<sup>0</sup>: "Dā<sup>0</sup>l, t!em-stū<sup>0</sup>l lā'msut wa!" Adat wul  
 t!em-di-ia<sup>0</sup>tge hanā<sup>0</sup>xge na'kstga<sup>0</sup>. Ada wult wa'ndet  
 gesge na-stā<sup>0</sup> n-la'kt ganl txanli' lgu-qla<sup>0</sup>lā'ntgedet. Ada  
 15 sem-sagait-lu-am'ā'm gāgā<sup>0</sup>de lamst di<sup>0</sup> txanli' lgu-qla<sup>0</sup>lā'nt-  
 gedet. Sagait-ts!elem-qa'odiga<sup>0</sup>. Ada sem-amagrig'a'tga<sup>0</sup>.

Ha<sup>0</sup>wa'tge na'ge, nda ga-nē'neksget da al haldem-gō'tge  
 qal-ts!a'bet ā dem lā'ikdet. Ada la dem lā'ikdet, da wula  
 sagait-qa'wunsge lgu-qla<sup>0</sup>lā'ntgetga<sup>0</sup>. Ada ha'utga<sup>0</sup>: "Lā'n  
 20 dze kla-ga-x-sgani<sup>0</sup>sdem. Ā'yin yu-sa'migemt."

Ada sem ganlā<sup>0</sup>kga<sup>0</sup>, da haldem-g'ō'ldega<sup>0</sup>. Ada wul  
 bax-wā'lxstga<sup>0</sup>. La men-ax'a'x!get gesge lax-wusen-yā<sup>0</sup>ga<sup>0</sup>,  
 gakstatnā<sup>0</sup>, wadi-hats!iā<sup>0</sup>nge mā'ti gesge n-l!i-g'an-ne-stā<sup>0</sup>  
 sgani<sup>0</sup>stga<sup>0</sup>. Adat wula lu-lā'ldet Waxayā<sup>0</sup>k ne-nā<sup>0</sup>tet,  
 25 gā<sup>0</sup>sge ne-qlā<sup>0</sup>dem t!ū<sup>0</sup>tsgetdet di<sup>0</sup> ha-k<sup>u</sup>da'kga<sup>0</sup>, ganl ha-  
 wā'ltga<sup>0</sup>, da wula bā<sup>0</sup>tet, at lig'i-de-bā<sup>0</sup>t gra'tgesge mā'tiga<sup>0</sup>.  
 Adat gū<sup>0</sup> na-ga-ts!ā'ut gesge hawā'lga<sup>0</sup>. Sem-k!ēpxa'  
 ya'dzede txanli<sup>0</sup>det. Adat wul lā<sup>0</sup>ndet ā awā' lgu-qla-  
 lā'ntgetga<sup>0</sup>. Adat wul besba'segandet ā txanli' me!e-  
 30 klā<sup>0</sup>lde lgu-qla<sup>0</sup>lā'ntgetga<sup>0</sup>. Ada al di<sup>0</sup> lep-dō'ga abū<sup>0</sup>det  
 a demt ya'use lā'mstet. Ada wul hiā<sup>0</sup>gwa yaga-lē<sup>0</sup>m  
 sa'midet di<sup>0</sup> yē<sup>0</sup>ga<sup>0</sup>. Nli'sge la y!aga-qa'odit gesge txa-  
 nli'sge sa'miga<sup>0</sup>.



"Marry me now," for she had long ago heard people mention [say] the name of Asdi-wā'l; therefore the woman was very glad to be his wife. When the day went down, he accompanied the woman down (to the village). They staid in (the house) on the platform of the princess.

When morning came, the chief knew that his daughter was staying with some one until the morning. Therefore he said, "My dear, who is with you?" Thus he said to his daughter. Therefore the woman said, "It is Asdi-wā'l, who is Potlatch-Giver, who has married me." Thus she said to her father. Then the chief said, "My dear, accompany my son-in-law to the fire." Then the woman went to the fire with her husband, and they sat down at one side of the fire with all his brothers-in-law. Then they were [together] good at heart, the son-in-law and all his little brothers-in-law. They went together into the house, and they were happy.

They had not been married long when the people broke up to move. When they moved, he gathered all his little brothers-in-law, and said, "Come, let us go hunt mountain-goats [enjoy the mountain]! We have no meat."

Early in the morning they arose. They went up; and when they reached the crest of the mountain, behold! the mountain-goats were like fly-blows over one side of the mountain. Then Potlatch-Giver put on his snowshoes, took his lance and his bow and his arrows, and ran and speared the mountain-goats, and he hit others with his arrows. He killed all of them. Then he let them slide down towards his brothers-in-law. Then he divided them among his brothers-in-law, but he also took a few himself to give them to his father-in-law. Then they carried down the meat and the fat, and they finished (carrying) down all the meat.

- Da wula haldem-g'ó'lt gesge dem lá'èktge ā demt ha'be  
 Maxŕe-qxā'ŕaga<sup>0</sup>. Ada ŕa lekŕá'íkdet, da al wā'benga  
 ŕgu-wā'lksem hanā'xga<sup>0</sup>. Ada g'ík hatsleksem haldem-  
 g'ó'ŕe ga'det a dem lelā'igem K-lō'semstga<sup>0</sup>. Gan ŕa  
 5 kŕe'ŕelde sat, da wī-uks-lā'ltgege Tsŕem-sia'n gesge lā'iktga<sup>0</sup>.  
 Ada dī mō'xget gesge ŕgu-qŕalā'ntgetga<sup>0</sup>. Ada al g'ina-  
 tŕā's negwā't gesge txalā'nt gesge Maxŕe-qxā'ŕaga<sup>0</sup>.  
 Lep-qaxsā' txanŕi'sge ŕgu-qŕalā'ntgetga<sup>0</sup> asge ŕa llā'iktga<sup>0</sup>.  
 Sī'ŕg'itge wul mō'xges Waxayā'kga<sup>0</sup>. Ada sagait-qŕala-  
 10 iā'tga<sup>0</sup>. Ada Alt semgal sī'pŕentge hanā'xge nā'kstga<sup>0</sup>.  
 Amiā't gesge Maxŕe-qxā'ŕage, ada dzō'xt gesge qal-tsŕa'  
 bem Kse-mā'ksen. Ada kŕa-na'ga dzexdzō'xt gesge gwa's-  
 ga<sup>0</sup>, a wul ŕem-bā'sge gā'xdet. Ninŕi' gan wa-kŕa-tŕē'ld  
 lā'íkdet a ne-wul-dzō'xdet.
- 15 Ada ŕa tgu-wā'ndeda n-la'kdet ge'sge ŕa nā'ge hū'pŕel  
 ā n-tsŕem-wālp qŕlō'ldet, ada wult kŕuŕ-ŕesā'rsge wula wā'lsge  
 wula dza'bedet ā lax-a'kset dīŕ spagait-gaŕga'n gesge se-  
 wulŕ'nsgetga<sup>0</sup>, gan sa-ha'us Waxayā'kga<sup>0</sup>: “Ha-ŕlŕi-gā'du  
 se-wulŕ'nsgem spagait-gaŕga'n na al kŕa-ā'm deda lax-  
 20 a'ksit.” Adat sem-halā'g'ixdge ŕgu-qŕalā'ntgetga<sup>0</sup>, gan sa-  
 ha'usge kŕā'ltga<sup>0</sup>. “Wai, lā'n' dze mela-kŕa-hu'k-ga-wula-  
 dza'pdem ā dze gridzē'p, ada dep dem nī'nde kŕa-ā'mdet.”

- Ada asī sem-ā'ks yā'gusge dzī'ustga<sup>0</sup>, da al yŕaga-ge'  
 waga<sup>0</sup> a dem wā'tga<sup>0</sup>. Ada wul uks-dā'wŕŕga<sup>0</sup>. Sa'gait-  
 25 lōgōm-qa'odiga<sup>0</sup>. Ada al dī wula bax-iā's Waxayā'kga<sup>0</sup>  
 lax-sgaŕi'sdga<sup>0</sup> a'sge nā'ketga<sup>0</sup>. Sen-yā'guda qŕlā'dem  
 tŕū'tsget dīŕ ha-k'da'kdet ada hawā'ltga<sup>0</sup>. Adat wā'sge  
 gū'pŕeltge spe-sa'miga<sup>0</sup>. Ada wult lu-se-pliā'n tsŕem-spe-  
 sa'mit. Ada ŕat hū'mtge sa'mige pliā'nga<sup>0</sup>, ada wul  
 30 ksā'xtga<sup>0</sup>, adat xpe-yas'ia'tstga<sup>0</sup>. Adat wul g'ík gā'g'ík  
 kŕe'ŕelde spe-sa'mit. Adat g'ík lū-se-pliā'ntga<sup>0</sup>. Gaksta,  
 ŕa g'ík ksā'xtga tŕepxā'tga<sup>0</sup>. Adat g'ík xpe-ya'dze txan-  
 ŕŕi'tga<sup>0</sup>. Sagait-txā'ŕpxa ya'dzesgetga<sup>0</sup>. Adat kŕa-yŕaga-

Then they started to move, to go to Metlakahtla. When they moved, the princess was with child. Then the people started again to move to Nass River. Therefore one day all the Tsimshian started to move. The little brothers-in-law went also aboard, but they left their father behind at Metlakahtla. All the little brothers-in-law had each his own canoe when they moved. The eldest one had Potlatch-Giver aboard. They all went together. The woman, however, loved her husband dearly. They came from Metlakahtla, and camped at the town Kse-mā'ksen. They camped for a little while there, because they had a head wind. Therefore they could not move their camp at once.

When they were sitting around the fire late at night in their house, cutting fish, they talked about what the sea-hunters were doing and what the mountain-hunters were doing. Therefore Potlatch-Giver said, "I think the mountain-hunter, however, is better than the sea-hunter." Then his little brothers-in-law derided him. Therefore one of them said, "Let us hunters go out to-morrow, that we may see who is best."

When morning began to appear, they launched their canoes to go out hunting on the water, and they went seaward together in one canoe. Then Potlatch-Giver, on his part, went up the mountain on his snowshoes. He held his lance and his bow and his arrows. He found two bear-dens. Then he made a smoke in the bear-den. When the bears smelled the smoke, they came out, and he killed them while they were coming. Then he went to another bear-den and made smoke in it. Behold! two of them came out again, and he killed all of them while they were coming out. He killed four, in all. Then he carried them down, those which were fat bears; and he

tla'ldetga<sup>0</sup> gu semgal yíkyë<sup>0</sup>yím sa'mit. Ām kla-y!aga-  
ts!en!-dâ<sup>0</sup>detge, gana y!aga-x-hū<sup>0</sup>p!eltgetga<sup>0</sup>.

Adat sa-na-bā<sup>0</sup>t gesge ne-wul-dzô'xtga<sup>0</sup>; ga'ksta, a'łge  
la'ak'ł g'a'tga<sup>0</sup>, a wul sem-ga-dzâ<sup>0</sup>ga łgu-q!a!ā<sup>0</sup>ntgetga<sup>0</sup>  
5 a'sde wul wa-dī-łgu-xā<sup>0</sup>ga dze dī łgu-dza'klusget ā nde-  
wā<sup>0</sup>tga<sup>0</sup>. Nin!í'gan łek!ū<sup>0</sup>ntidga<sup>0</sup>, gan at sa-k<sup>u</sup>da'xsetga<sup>0</sup>.  
Ada semgal lu-t!ā<sup>0</sup>xłge gā<sup>0</sup>ts Waxayā<sup>0</sup>kga<sup>0</sup>. Ada lu-  
men-t!ā<sup>0</sup>t gesge ne-miā'nsge ga'nga<sup>0</sup> asge wi-ha'utgetga<sup>0</sup>.  
X-gwa'tkset, ada k<sup>u</sup>tí<sup>0</sup>t. Ada g'ík dā'ufłsge sī<sup>0</sup>p!ensgem  
10 na'kstga<sup>0</sup>. Ada lu-men-t!ā<sup>0</sup>t gesge wī-ā<sup>0</sup>tgega<sup>0</sup>.

Ada la gan!ā<sup>0</sup>get da lu-bā<sup>0</sup>ge xsā<sup>0</sup> ge'sge wul t!ā<sup>0</sup>tge  
a'sge ne-qal-wul dzô'xtga<sup>0</sup>. Lō'igem G'itxā'lage wul wā<sup>0</sup>t-  
getga<sup>0</sup>. Ada g'ap-dem dī wul-Lō'semstge gan wā'ltga<sup>0</sup>  
ā la dem wul lu-wa't!a rat. Ada wul kla-dī dzô'xt ge'sge  
15 qal-wul dzô'xga<sup>0</sup>. Nin!í' la hiyā<sup>0</sup>gusge se-la'ksetga<sup>0</sup> da al  
gun-iā<sup>0</sup>t Waxayā<sup>0</sup>k ada ha'utga<sup>0</sup>: "Ā'mesen! kla-lam-tslí<sup>0</sup>ni  
a awā<sup>0</sup>sem." Ada anā'xde dep gwa<sup>0</sup>.

Ada g'ík na-txalpxdā'ł ne-nuwa'k'at, ada lu-spagait-  
klā<sup>0</sup>ł łgu-łemkdi<sup>0</sup>det. Adat plīā'redet Waxayā<sup>0</sup>k dep  
20 gwī<sup>0</sup>t a gā<sup>0</sup> wula wā'ł gan wā'ldet. Ada sem-q!ā<sup>0</sup>sge  
qāgā<sup>0</sup>t ges n!í<sup>0</sup>tga<sup>0</sup>, a łat n!axn!ō<sup>0</sup>sge ha'utga<sup>0</sup>. Adat wul  
t!ā<sup>0</sup>desge łgu-łemkdi<sup>0</sup>tga<sup>0</sup> a'sget dem g'ap-na'ksentga<sup>0</sup>.  
Adat wula ma'łedet Waxayā<sup>0</sup>k wul dā' ne-ya'ts!esgetga<sup>0</sup>:  
"Txa'łpxa ôł ya'dzut g'itslī<sup>0</sup>p, dā<sup>0</sup> da gwī<sup>0</sup>t." Gan dā'  
25 wula haldem-g'ô'łet at gā<sup>0</sup>det. Ada txal-haxhō'g'ixt  
ge'sge ô'łga<sup>0</sup>. Ada sem lu-am'ā'msge qa-gā<sup>0</sup>tga<sup>0</sup>; gan!  
g'ík k!e'rełsge sa'ga da g'ík lā'iktga<sup>0</sup>. Ada k!u!-ga-łgus-  
ge'redat a ga-g'ala-yā<sup>0</sup>tk.

Ada wul lu-ma'xsget ge'sge K-lū'semset ā la tgi-yā<sup>0</sup>set.  
30 Ada wula dzô'xdet ā Spe-se-re'det. A la a'ł g'ík ga-k<sup>u</sup>tí<sup>0</sup>da

left some behind. Therefore he carried them down until night [down, enjoying the night].

He came out of the woods at their camp. Behold! there was nobody there, because his little brothers-in-law were much ashamed because they came home empty-handed [even without a little foam]. They, on their part, had killed little when out hunting in their canoe. Therefore they were angry, and therefore they left him. Then Potlatch-Giver was heavy at heart. Therefore he was sitting up at the foot of a tree and was crying. He felt cold and was hungry, and his beloved wife was gone again. He sat up all night.

---

When it was morning, a canoe came to where he was sitting at the empty camp. People who were moving came from G'îtxā'la. They were also really going to Nass River for the olachen-run. Then they camped at the empty camp. When they started a fire, Potlatch-Giver went towards them, and said, "May I come in to you for a while?" Then they assented.

These were also four brothers, and among them was one little sister. Then Potlatch-Giver told them what had happened to him. Then they pitied him, when they heard what he said. They placed their little sister (near him), that he should marry her. Then Potlatch-Giver told them where his game was. "I killed four bears yesterday. They are there." Therefore they arose and went there; and they came to the place where the bears were. Then they were glad at heart. Therefore the next day they moved again; and they were happy, going up the river.

They steered towards Nass River, and in the evening they camped at Olachen Place. However, the Tsimshian

Ts!emsia'n a derem laā<sup>0</sup>xdet da wul mū't a ła lu-dzax=dzô'ga G'itxā<sup>0</sup>la ā n-lep-ne-dzô'gôm ga-se-re'tga<sup>0</sup>. Ada lu-gū<sup>0</sup>sgegat asde g-ā<sup>0</sup>tgeda<sup>0</sup> hanhā<sup>0</sup>ntgał ga-xsâ' ā su-sa'mit, gan dā' wula gatgô'it!ekst gesge dem ga-gem-  
5 sa'midet. Ada wul ga'dzeks sa'misge ɣgu-qlaā<sup>0</sup>ntgetga<sup>0</sup>.

Ada g'ik wul bax-yā<sup>0</sup>s Waxayā<sup>0</sup>k gesge txal-ha'ulitga<sup>0</sup>. Ada g'ik tlepā<sup>0</sup>de se-ô'ldet. Adat k'łina'm k'la<sup>0</sup>get gesge si<sup>0</sup>lg'itga<sup>0</sup>, ada a'lt besba'segan g'ik k'la<sup>0</sup>gedet a gulā<sup>0</sup>nde ɣgu-qlaā<sup>0</sup>ntgedet. G'ik kle'elde ganlā<sup>0</sup>get da  
10 g'ik dā'ultga<sup>0</sup>. Ada g'ik tlepā<sup>0</sup>de medi<sup>0</sup>kge ya'dzetga<sup>0</sup>. Ninl' hats! ha-lū<sup>0</sup>lg'idet ā txanl' sem-g'ig-a'dem Ts!emsia'n. Ninl' wā'idet ā ła lū<sup>0</sup>lg'idem sa'mit ā ne-sa'mi wī-tla-medi<sup>0</sup>get. Ada wulā<sup>0</sup>yīn ne-su-wā'm sem'a'g'it a txanl' g-a'det. Ninl' gant wulā'ide g-a'de wā<sup>0</sup>tga<sup>0</sup>.

15 Ada k!a-ā'msge sga-na'ge dzô'xt gesge ts!em-K-lū'sem=sga<sup>0</sup>. Gaks, wul sa-g'ô'la dzemdza'mdet, ada ła ga'udi txanl' na-hała'ldedet; ada ła sagait-g'isi-yīya'ltge lā'iget ā lep-ha'be ne-lax-qal-ts!epts!a'pt; txanl' Ts!emsia'n dī lu-yīya'ltget, at ha'be n-dī-lep-qal-ts!a'pt ā Max!e-qxā'la; ada  
20 dī-lep-wā'l G'itxā'la dī-lep-ha'bede n-dī-lep-qal-ts!a'pt gesge Lax-alā'n. Ada wagait-uks-mô'xges Waxayā<sup>0</sup>k a'sge ɣgu-qlaā<sup>0</sup>ntgetga<sup>0</sup> asge n-txalā'ntga<sup>0</sup>.

Ada k!a-k!uł-na'ksge wā'ltge, gaks, wul de-txal-iā<sup>0</sup>sge ama wā'ls Waxayā<sup>0</sup>k a'sge spagait-g-a'tga<sup>0</sup> a'sge G'itxā'la  
25 ts!u leks-ts!a'pga<sup>0</sup>. Ada k!uł-hidū<sup>0</sup>t gesge txanl' wul-dzexdzô'xdet a'sge semgal wula dza'bet. Ninl' hidū<sup>0</sup>m g-a'det. Wai, k!a-ā'ma wā'l gesge leks-lax-iū<sup>0</sup>pga<sup>0</sup>, ada wul ła kse-laxla'xsge ɣgū<sup>0</sup>ɣges Waxayā<sup>0</sup>k ɣgu-y!ū<sup>0</sup>taga<sup>0</sup>.

Nl'isge ła al sem-gū<sup>0</sup>msemga<sup>0</sup>, ła g'ik man-ga-la'gasge  
30 la'kga<sup>0</sup>. Adat tgu-wa'n ɣgu-qlaā<sup>0</sup>ntget a'sget lesā<sup>0</sup>lsge sga-t!ā'x!gesge hmman-l!i-yā<sup>0</sup>gesget' in se-wul<sup>0</sup>n tl'ibent

were hungry again. They were starving. Then they heard the news that the G'ítxā'la were camping at their olachen-fishing camp. Then they went to those who, it was said, had salmon in their canoes, and fresh meat. Therefore they came to buy meat, and the little brothers-in-law sold the meat.

Then Potlatch-Giver went up again into the woods, and he killed two bears. He gave one to the eldest one, and distributed one among the three (other) brothers-in-law. Next morning he went again and killed two grizzly bears. Then he invited to a feast all the chiefs of the Tsimshian. Those are the ones whom he invited in, and whom he feasted with the meat of the bears and of the large grizzly bears. Then he made known his chief's name to all the people. Therefore the people knew his name.

They camped for a good while at Nass River. Behold! at once they tried out the olachen-oil; and when they finished what they had been working at, they all returned down the river and started to go to their own towns, all the Tsimshian; and they also returned to their own town at Metlakahtla; and the G'ítxā'la also did the same: they started to their own town at Lax-alā'n. Then Potlatch-Giver went out to sea aboard (the canoe) of his little brothers-in-law to those whom they had left behind.

He was there for some time; and behold! Potlatch-Giver's wealth increased among the G'ítxā'la, although they were a strange tribe. Then his fame spread among all the camps, because he was a great hunter. That was his fame among the people. He was very rich in the strange country. Then the child of Potlatch-Giver was born, a little boy.

When it was mid-winter, they piled up a fire, and his little brothers-in-law sat around it, talking about the diffi-

ā lax-lā<sup>0</sup>bet. Semgal tlā'xlgedada tsler gā<sup>0</sup>bet dem wula  
uks-g'ō'fga<sup>0</sup>. Ninlī' sem-ā'm hiā<sup>0</sup>gusge ha'utga gwa<sup>0</sup>;  
gana ha'us Waxayā<sup>0</sup>kga<sup>0</sup> sem'ā'g'itga<sup>0</sup>: "Nā<sup>0</sup>t, am-sa-man-  
sga-dā'ēg'inl n-nā'i ā ne-ha'usam, ada dem txa-nā<sup>0</sup>kem  
5 man-bā<sup>0</sup>yut ā lax-lō<sup>0</sup>be ne-ha'usemt." Gan sa-sagait-  
ha'usge lgu-q!a!ā<sup>0</sup>ntgetga<sup>0</sup>: "Wai, wai, me dze mō'xgena  
klam ā dze g'its!i<sup>0</sup>p dem nī<sup>0</sup>dzem me dem man-bā<sup>0</sup> lax  
ha-l!i-dā' tli<sup>0</sup>bent." Adat wul anā<sup>0</sup>xtga<sup>0</sup>.

Da sem asī aa'ks-yā<sup>0</sup>gusge dem wul dzi'ustega<sup>0</sup>, da l  
10 haldem-g'ō'fge lgu-q!a!ā<sup>0</sup>ntgetga<sup>0</sup>. Txālp̄xs gesge qaxsā<sup>0</sup>t=  
ga<sup>0</sup>. Ada sī<sup>0</sup>lg'itge wul mō'xges Waxayā<sup>0</sup>kga<sup>0</sup>. Ninlī's=  
ge g'ap hasa'xtge dem wul mō'xgetga<sup>0</sup>. Da wula uks-  
lā<sup>0</sup>ltgetga<sup>0</sup>, sagait-kle'relge uks-lā<sup>0</sup>ltgetga<sup>0</sup> asget l!i-gugū<sup>0</sup>s=  
ge lax-ha-l!i-t!a tli<sup>0</sup>benga<sup>0</sup>. Wagait g-iā<sup>0</sup>ksge wul tlā<sup>0</sup>tga<sup>0</sup>.  
15 Ninlī' g'ap-wā<sup>0</sup>de gu lax-lō<sup>0</sup>be gwa<sup>0</sup> ha-l!i-t!a tli<sup>0</sup>ben.  
Ada lā sem lebagait-sga-t!ā<sup>0</sup> g'a'mget da alu-t!ā<sup>0</sup>ge wul  
tlā<sup>0</sup>sge lax-lō<sup>0</sup>p gesge wagait-dā<sup>0</sup>ga<sup>0</sup>. Ada wul sem lu-  
qa'unsgem lu-wā'idat lat txal-da<sup>0</sup>lp!en lax-lō<sup>0</sup>bet, gaksta,  
k!u!-wā<sup>0</sup>lt sem-l!i-hō'ltgede tli<sup>0</sup>bent.

20 Ada ts!ū'ne-l!i-hē<sup>0</sup>tges Waxayā<sup>0</sup>k ā lax-g-i-ts!ā'ega xsā<sup>0</sup>  
lgu-q!a!ā<sup>0</sup>ndet, guldem-qa'odi da dem gō'sdet l!i-qa'wunde  
txanlī' ne-gus-se-wulī<sup>0</sup>nsgetga<sup>0</sup>. Hō'yade n-nā<sup>0</sup>t; adat gā<sup>0</sup>  
neg'a'tlem t!ū<sup>0</sup>tsget d!l ne-hakda'ktga<sup>0</sup>. Adat g'ik lagax-  
yikyū<sup>0</sup>tga<sup>0</sup> gū<sup>0</sup>p!elde nta-huwā'ldet. A'mksa qō'ldzegatge  
25 ne-wa'sgetga<sup>0</sup>. Ada sem awus-hē<sup>0</sup>tksedet. Ada lā men-  
txa-hō'ksGESGE xsā<sup>0</sup> gesge gā<sup>0</sup>pga<sup>0</sup>, ada lā txal-a'xlgedet,  
da sem-uks-gō's gesge ts!em-xsā<sup>0</sup>ga<sup>0</sup>. Ada sem men-  
g'ipā'yikt ge'sge lax-lā<sup>0</sup>pga<sup>0</sup>. Sa-lu-tgwa-gagā'wunde n-nta-  
huwā'lt asget gū<sup>0</sup>sge tli<sup>0</sup>benga<sup>0</sup>. Adat g'ik wul amg'a'lgede  
30 na-ga-ts!ā'u tli<sup>0</sup>bent. Adat lat lu-q!a'gan txanlī' tli<sup>0</sup>bent.  
Ada na-ga-ts!ā'udat' in tgi-de-g'ā'le ha-wā'lt āt uks-ha'be  
lax-a'kset.

Wāi, lā ga'udi wā'ltga<sup>0</sup>, ada wul tgu-iā<sup>0</sup>t gesge wul  
lā<sup>0</sup>sge ne-ga-xsā<sup>0</sup> lgu-q!a!ā<sup>0</sup>ntgetga<sup>0</sup>. Gakstatnā<sup>0</sup> lā l



culties of the sea-lion hunters in going up the rocks. It is very difficult on account of the great waves going seaward. While they were speaking about this, Chief Potlatch-Giver said, "My dear, maybe I have to put on only my snowshoes at (the place) you are talking about. I'll put on my snowshoes, and I'll run up the rocks you are talking about." Therefore all his little brothers-in-law said together, "Oh, go aboard with us, and to-morrow we will see how you go up the sea-lion rock." He agreed.

Early, when morning came, the little brothers-in-law arose and started in their four canoes. Potlatch-Giver was aboard with the eldest one. That was the one who desired him very much to be in his canoe. They started out together, and steered for the sea-lion rock. It was way out to sea. They came right to the rock where the sea-lions were. When the sun was right in the middle of the sky, the rock was there distinctly in the distance. Then they paddled as strong as possible [emptied out paddling]; and when they were near the rock, behold! it was full of sea-lions.

Then Potlatch-Giver stood up in the bow of the canoe of his brother-in-law, ready to jump, and he had all his hunting-clothes on. He wore his snowshoes and held his lance and his bow, and he wore on both sides around his neck two quivers. He had his blanket around his shoulders. Then he stood ready. When the canoe went up with the wave, and came near, he jumped out of the canoe. He flew up the rock, and he finished all [around] his quivers shooting the sea-lions, and he speared several sea-lions. He had killed all the sea-lions. Several jumped down with the arrows and rushed into the water.

After he had done so, he went about to where the canoes of his little brothers-in-law were. Behold! how-

wagait-dzagam-dā'ułsge ne-wul mō'xgetga<sup>0</sup> asget sa-k<sup>u</sup>da'x= setga<sup>0</sup> asge wi-lax-lō<sup>0</sup>pga<sup>0</sup>, a wul semgal dzā<sup>0</sup>xsgē sī<sup>0</sup>lgitga<sup>0</sup>. Ada al kla-tgu-llā'kse galtsxa'nt' in bebā<sup>0</sup>detga<sup>0</sup>. Ada sagau-hē<sup>0</sup>tges Waxayā<sup>0</sup>k gesge ne-lax-ō<sup>0</sup>sge lō<sup>0</sup>pga<sup>0</sup>; a'łge  
 5 xsta'ltgetga<sup>0</sup>. Ada txanl' ha'usget gulā'nem łgu-q!ała<sup>0</sup>nt= getga<sup>0</sup> asget gun-mō'xgetga<sup>0</sup>. Ada hagul-ha'utga<sup>0</sup>. "Ndō<sup>0</sup>, dzagam-ga-da'ułsem ła ā'm wul llī-t!ā<sup>0</sup>yūt."

Ada wul dī-dzagam-dā'ułsge ne-aniā<sup>0</sup>sge sī<sup>0</sup>lg'it gesget k<sup>u</sup>da'xsetga<sup>0</sup>. Ada am-g'ina-qalbē<sup>0</sup>ltget' in bebū<sup>0</sup>detga<sup>0</sup>.  
 10 Ada ła g'ik ā'msge sga-na'kt da g'ik kluł-dā'ułge ne-g'ik aniā<sup>0</sup>tga<sup>0</sup>. Ada ā'łge dī tlēlt malem k<sup>u</sup>da'xsetge ts!uwā'n= g'idem łgu-q!ała<sup>0</sup>ntga<sup>0</sup>. Łā wul txal-g'ā'kstga<sup>0</sup>. Ada ła dem lu-dā'ułsge g'amk gesge sga-na'ksget bebū<sup>0</sup>detga<sup>0</sup>. Hasa'xtge demt mō'g'antga<sup>0</sup>. Ada wul ha'utga<sup>0</sup>: "Nā<sup>0</sup>t,  
 15 ndō<sup>0</sup> dzagam-dā'ułent," da-ya' gesget' in bebū<sup>0</sup>detga<sup>0</sup>. "Ła ne-wulā'ī g'ap-sge'r qā<sup>0</sup>den ā klā'ī ā me-sī<sup>0</sup>plenut. Ada al g'ap-dā'uła sī<sup>0</sup>lg'idem wa'k'ent a klā'ī."

Ada kla-gam wi-ha'utgesge ts!uwā'ng'itga<sup>0</sup>. Ada sem hagul-dzagam-dā'ułga<sup>0</sup>. Ada ła lebagait llī-klā<sup>0</sup>lt gesge  
 20 lax-lō<sup>0</sup>p gesge wagait-g'ia<sup>0</sup>ksge. A'łge la'kdeł dem wul g'a'mkset. A'łge yā'wuxget. Llī-t!ā<sup>0</sup>t gesge wī-ā<sup>0</sup>tget. Ła ganłā<sup>0</sup>get, da wula haldem-bā<sup>0</sup>tga<sup>0</sup>. Adat ts!ā<sup>0</sup>ts!e ne-hawā'lda lu-ma'xsget ā tlī<sup>0</sup>bent. Adat hā<sup>0</sup>n kle'relde nta-hawā'ldet. Ninl' ła g'ik hū<sup>0</sup>p!el, ada wul nā<sup>0</sup>kedet,  
 25 ada ła xstā<sup>0</sup>xdet.

Ada ła se'relge ā<sup>0</sup>tget, da gwā'ntge bā<sup>0</sup>sget ła aa'ks- yā'gwa dżi'uset da gwā'ntge wī-lē'ksem bā<sup>0</sup>sget. Adat sem llī-gū<sup>0</sup> wī-lax-lō<sup>0</sup>bet, llī-g'an-nne-wā<sup>0</sup>da gā<sup>0</sup>bet ā n lax-ō' ha-llī-ta tlī<sup>0</sup>ben. Ada llī-gra'ksget gesge xē<sup>0</sup>xga<sup>0</sup>.  
 30 Adat wul ba'ts!entget Waxayā<sup>0</sup>kge sgan-t!ū<sup>0</sup>tsgedet ā lax-lō<sup>0</sup>p, ā ne-sem-wagait lax-wa'det, adat lu-na-łā<sup>0</sup>ldet dīł na-ha-k<sup>u</sup>da'kdet dīł txanl' ne-hawā'ldet. Adat sa-sga-haha<sup>0</sup>yin ga'utxande hawā'lt ā ne-ts!uwā'ntga<sup>0</sup>. Ada wul gō'it!eks negwā'dem ts!ū<sup>0</sup>tsdet. Adat k'lina'm ne-wa'sedet.

ever, the one aboard of which he had been had started ashore and left him on the big rock, because the eldest one was much ashamed; but three were floating about, waiting for him. Then Potlatch-Giver stood on the edge of the rock and did not say anything. All his three brothers-in-law said that he should come aboard. He said softly, "Go ashore and let me stay here!"

Then the one next to the eldest left him and went ashore, and two canoes were left waiting. After a little while, the next one went away; but his youngest brother-in-law was not in a hurry to leave him, and drifted about near by. He waited a long time, until the sun was about to set [go in]. He desired to take him aboard. Then he said, "My dear, do go ashore!" Thus he said to the one who was waiting. "I know that your heart lies rightly towards me, that you love me; but your eldest brother has really left me."

Then the youngest one only cried, and he left him, slowly going towards the shore. Then he staid all alone on the rock way out to sea. He had no fire to keep him warm. He had nothing to eat. He sat up all night. When morning came, he arose. Then he pulled out his arrows, which were in the sea-lions, and he filled one of his quivers. When night came again, he lay down and slept.

At midnight a wind arose; and as morning came, a strong gale arose and blew against the great rock. The waves dashed over the sea-lion rock, and the top was covered with foam. Then Potlatch-Giver put up his lance on the rock, and at the very top he put on to it his bow and all his arrows, and he placed one arrow across the top. Then his father, the bird, came and gave him his blanket. Therefore he sat on the top of the lance and on what he had put end to end on it. That is what he

Ninl' gan sa-llī-tlā<sup>0</sup>t gesge ne-tsluwā'n sgan tlū<sup>0</sup>tsget gu na-lu-na-lā<sup>0</sup>ldet. Ninl' wul llī-tlā<sup>0</sup>tga<sup>0</sup>. Wai, ła wī-sa-g'a'ksga<sup>0</sup>, adat ha'ts!eksem sagait-dō'ga na-ha-wulā<sup>0</sup>watga<sup>0</sup>. Gū<sup>0</sup>p!elge ā<sup>0</sup>tk ada gū<sup>0</sup>p!el sa sga-na'ga wāl bā<sup>0</sup>sget.

- 5 Ada sem wli-sa g'aks ā ła ga'udi xē<sup>0</sup>gat. Kse-gwā<sup>0</sup>ntge g'a'mget ā lax-ha't, gan da'wula nā<sup>0</sup>kēs Waxayā<sup>0</sup>kge asge wul su-nā<sup>0</sup>lga<sup>0</sup>, da ła xstōxt da semt plī<sup>0</sup>ēnt g'a'tga<sup>0</sup> ā ha'utga<sup>0</sup>: "Wā<sup>0</sup>nt yā<sup>0</sup>yut," da-ya'ga n!axn!ō'itga<sup>0</sup>; gana sem-sa-haldem-bā<sup>0</sup>tga<sup>0</sup>, ada klul-tgu-nī<sup>0</sup>tsgetet. A'yin,  
10 a'iget nī<sup>0</sup>l līg'i-gā<sup>0</sup>, a'm-ksa wī-lax-lō<sup>0</sup>pga<sup>0</sup>. Ada g'ik lax-lō<sup>0</sup>pga<sup>0</sup>. Ada g'ik wul ha'ts!eksem nā<sup>0</sup>ketga<sup>0</sup> ha-llī-gā<sup>0</sup>de dze kse-wō<sup>0</sup>xt.

- Ada ha'ts!eksem g'ik xstōxt, adat n!axn!ō<sup>0</sup> wul ła g'ik ha'ts!eksem gō'it!ekst dat g'ik plī<sup>0</sup>ēnt ła gū<sup>0</sup>p!el wāl:  
15 "Wā<sup>0</sup>nt yā<sup>0</sup>yut," da-ya'ga<sup>0</sup>. Adat sa-g'an-tlā<sup>0</sup> ne-wa'sedet at klul-nī<sup>0</sup> tgu-k<sup>0</sup>dū<sup>0</sup>n wul nā<sup>0</sup>kedet. A'ige gā<sup>0</sup>l nī<sup>0</sup>dzet, ada wul g'ik ha'ts!eksem nā<sup>0</sup>ket ła klulē<sup>0</sup>l wā<sup>0</sup>ltga<sup>0</sup>. Adat sa-galkse-k<sup>0</sup>lī<sup>0</sup>ts!el ne-gus-iā<sup>0</sup>nidet. Ninl' wul galkse-nī<sup>0</sup>tsgetga<sup>0</sup>. Ada a'lt la<sup>0</sup>gul-ts!a'lt ā ne-wa'sgetga<sup>0</sup>. Ada al  
20 galkse-nī<sup>0</sup>tsget gesge ne-wul-na-q!a'ga ne na-k!i<sup>0</sup>ts!eltga<sup>0</sup>. Ada semt lī<sup>0</sup>ē dem wul wā<sup>0</sup>tget' in beplī<sup>0</sup>ēntga<sup>0</sup>.

- Ada ha'ts!eksem g'ik wā<sup>0</sup>ltga<sup>0</sup>. Gakstatnā<sup>0</sup>, lgu-wutslī<sup>0</sup>n ła gun-bā<sup>0</sup>t gesge awā<sup>0</sup> wul nā<sup>0</sup>kēs Waxayā<sup>0</sup>kga<sup>0</sup>. Adat g'ik plī<sup>0</sup>ēndet ā ha'udet: "Wā<sup>0</sup>nt yā<sup>0</sup>yut," da-ya' lgu-  
25 wutslī<sup>0</sup>nga<sup>0</sup>. Ada sa-luklī-dā'ult gesge ne-miā<sup>0</sup>n man-kā<sup>0</sup>xdet ā gu'it. Ninl' gana haldem-bā<sup>0</sup>tga<sup>0</sup>. Ada gun-iā<sup>0</sup>t gesge ne-wul-t!a'la kā<sup>0</sup>xdet, adat sa-hasba-plē<sup>0</sup>galdet. Gakstatnā<sup>0</sup>, ne-tsluwā'n ga-nā<sup>0</sup>xste wul sa-lu-tgi-hē<sup>0</sup>tgetga<sup>0</sup>. Ada' wula sagait-ha'u txanl' g'a'da lu-wa'nt gesge ts!em-  
30 ts!a-wā<sup>0</sup>lpga<sup>0</sup>. "Wāi, ła ts!i<sup>0</sup>ndet." Adat wul ba'ē sga'ntga<sup>0</sup> a demt tlā<sup>0</sup>det ā na-stā<sup>0</sup> wā<sup>0</sup>lβet ā dzōga-la'get. Ada wul lu-tgi-yā<sup>0</sup>t at tgi-yā<sup>0</sup>ke lax-ga-nā<sup>0</sup>xset.

Ada sem-hī-tlā<sup>0</sup>t gesget wul tlā<sup>0</sup>detga<sup>0</sup> da a'! sa-gun-

sat on. When a great calm suddenly came, he again took off his hunting-tools. For two nights and two days the gale was blowing.

Now it was very calm, and the foam was gone. When the sun rose [touched outward], Potlatch-Giver lay down, for he was tired. While he was sleeping, a person poked him, and said, "My grandfather invites you in." Thus he heard some one say. Therefore he arose and looked about. No, he did not see anything, only the great surface of the rock, and again the surface of the rock. He lay down again, and thought he had dreamed.

He slept again, and again he heard something coming; and it poked him, and said again, "My grandfather invites you in." Thus it said. Then he suddenly took off [struck over] his blanket and looked about where he was lying. He did not see anything, and he lay down again, doing so the third time. Then he made a hole through his mink blanket and looked through it, and he wrapped his blanket around his face. Then he looked through at the place where he had made the hole. Then he waited until the one came who had poked him.

It happened again. Behold! a little mouse came towards the place where Potlatch-Giver was lying. It poked him, and said, "My grandfather invites you in." Thus said the little Mouse. Then it went away under (ground) at the base of a bunch of grass there. Therefore he arose and went to where the bunch of grass was, and pulled it out. Behold! the top of a ladder stretched down in (the ground). Then all the people who were in the house said, "Oh, now he has entered!" Then they spread out mats for him to sit down on one side of the house close to the fire. He went down into the house on the ladder.

As soon as he sat down where they made him sit, the

bā<sup>0</sup>get Ksem-wutslī<sup>0</sup>nga<sup>0</sup> asge awā<sup>0</sup>tga<sup>0</sup>. Adat ge're=  
daxtga<sup>0</sup>: "Nā<sup>0</sup>t, a'ł me wulā'idi gut' in-wulā<sup>0</sup>gun ā gwa<sup>0</sup>?"  
da-ya'get Ksem-wutslī<sup>0</sup>nge as nī<sup>0</sup>t; t ge'redaxtga<sup>0</sup>, gana  
ha'utga<sup>0</sup>: "A'yin." Ninlī<sup>0</sup>sge gan g'ik ha'ts!eksem ha'utga<sup>0</sup>:  
5 "Wai, nā<sup>0</sup>t, sa-dō'ga ne-gan-ts!em-mū<sup>0</sup>n, ada me txā<sup>0</sup>lget,  
a wul n dem dō'xdet." Ada wul wā'lt gesge ha'us Ksem-  
wutslī<sup>0</sup>nga<sup>0</sup>.

Ada wul k!uł-lu-tgu-nī<sup>0</sup>tsgeš Waxayā<sup>0</sup>kga<sup>0</sup>. Ğakstat,  
nī<sup>0</sup> wul lu-mā'xsge ne-hawā'lt gesga wī-lu-dza'ga-dā<sup>0</sup>t gesge  
10 ts!a-wā'lpga<sup>0</sup>. Ada g'ik ha'ts!eksem ha'us Ksem-wutslī<sup>0</sup>n=  
ga<sup>0</sup>: "Qal-ts!a'be tlī<sup>0</sup>benī<sup>0</sup> ła gu gwa<sup>0</sup>. Ada ninlī' gwai  
wā'łbe sem-ā'gridet. Ninlī' ne-hawā'n gu k!uł-lu-mā'xsget  
gesge txanlī' g'a'det; g'ap-txa-wā'ltge qal-ts!a'bī<sup>0</sup>, k!wā<sup>0</sup>tgi<sup>0</sup>  
ā ne-hawā'n. Adat mā'fe g'ap-x-ha-sī<sup>0</sup>pksedet lu-qla'ga  
15 g'a'det."

Adat naxnō<sup>0</sup>det Waxayā<sup>0</sup>k wul wī-sā'ldzege ts!a-wā'łbet.  
Ninlī' gant ge'redaxdet Waxayā<sup>0</sup>kge k!ā<sup>0</sup>łde ne-xā<sup>0</sup>tkse  
sem'ā'g'it gū'ge t!el-g'a'detga<sup>0</sup>. Gana ła łe<sup>0</sup>xgesge yā'=  
wexgetga<sup>0</sup>, ada mā'fe des dep gwa<sup>0</sup>i t wulā'i de-mā<sup>0</sup>tge  
20 ne-wulax-ha-sī<sup>0</sup>pkset, ninlī' ne-wā'nsem, da-ya'ga<sup>0</sup>. Ğan  
sem lu-am'ā'msge qa-ğā<sup>0</sup>tsge txanlī'sge tlī<sup>0</sup>ben ā łat  
naxnō' ha'us Waxayā<sup>0</sup>k a'sge demt de-lemā'tge ne-ğax-  
ha-sī<sup>0</sup>pkset.

Ada wula se-t!a<sup>0</sup>mas Waxayā<sup>0</sup>kge ks-ğā'ğam sem'ā'g'it=  
25 get wult ts!ō<sup>0</sup>ts!a ne-hawā'lt. Ła kse-a'xłget, ada wula  
mā<sup>0</sup>tget a ne-sī<sup>0</sup>pgedet. Ada wul lu-tgu-yā<sup>0</sup>t gesge ts!a-  
wā'lpga<sup>0</sup> asget kse-ts!ā<sup>0</sup>ts!a na-hawā'ldet; d!ł g'ap-txanlī'  
qal-ts!a'bet, ada wul k!a'pxa lemā<sup>0</sup>tget gesge ne-x-ha-sī<sup>0</sup>p=  
ksetga<sup>0</sup>. Ada txanlī<sup>0</sup>sge tlī<sup>0</sup>benget' in-sī<sup>0</sup>p!ens Waxayā<sup>0</sup>k=  
30 ga<sup>0</sup>, a wult de-lemā<sup>0</sup>tget gesge na-x-ha-sī<sup>0</sup>pksetga<sup>0</sup>. Ada  
k!a-ā'm sga-na'ga lu-t!ā<sup>0</sup>t gesge ne-wā'łpsge tlī<sup>0</sup>benga<sup>0</sup>.  
Wai, dem k!a-sğō'ksem gwai da wula wā'ls Waxayā<sup>0</sup>k.

Mouse-Woman came to him, and asked him, "My dear, don't you know who does this to you?" Thus said the Mouse-Woman to him, questioning him; therefore he said, "No." That was why she said again, "Oh, my dear! take off your ear-ornaments and throw them into the fire, because I want to take them." Then he did what the Mouse-Woman said.

Then Potlatch-Giver looked about around in the house. Behold! his arrows were sticking [across] in the great house. Then the Mouse-Woman said again, "This is the town of the sea-lions, and this is the house of the chief. Those are your arrows which stick [stand] about in all people. Really this happened to the whole town. They are suffering [lost] on account of your arrows. They say that they really die of an epidemic."

Then Potlatch-Giver heard the people in the house groaning. Therefore Potlatch-Giver questioned a slave of the chief who served food. When he had finished eating, he told them that he knew how to cure the epidemic that they [you] had. Thus he said. Then all the sea-lions were good at heart on account of what they heard, what Potlatch-Giver said, that he could cure the epidemic.

Then Potlatch-Giver began first with the chief and pulled out his arrow. When he got it out, he was saved from his sickness. Then he went about in the house among the people, and pulled out his arrows; and really all the people [every one] were saved from the epidemic. Then all the sea-lions loved Potlatch-Giver because he had saved them from the epidemic. He staid for some time in the house of the sea-lions. Now we will go no further with what Potlatch-Giver did.

---

Sem hī-se-g'a'ksge wī-bā'⁰sget. Ada wula wā'la txalpx=  
 dā'lde lgu-q!aḷā'⁰ndgetga⁰ hasa'xtge demt ts!ela'yusge lax-  
 lō'⁰pga⁰ ā demt nī'⁰ dem dedū'⁰lst līg-i-dza'ksge lgu-q!aḷā'n=  
 tga⁰. Ninlī' gan haldem-g'ō'lt gesge ła g'ík ganḷā'⁰k a  
 5 demt llī-ha'be lax-lō'⁰pga⁰. Ada ła llī-ma'xsgetga⁰, ada  
 a'lget wā'⁰t; gan ha-llī-ḡa-ḡā'⁰tge dzet sa-ō'iteḷ ḡō'⁰p asde  
 nda-wī-ts!e'r sde-ḡō'⁰p desda sa'da nda-wī-bā'⁰sgeda⁰. A'da  
 ha'ts!eksem dzagam-lu-yīlya'ltgetga⁰. Gani-wula wi-hā'ut=  
 gesge naks Waxayā'⁰kga⁰ a wul dza'ge na'kstga⁰. Txanlī'  
 10 ganḷā'⁰get łaṭ g'ík wa'li lḡū'⁰lget at de-ḡā'⁰det gesge ḡil-  
 hau'liga⁰ asge wī-ha'utgetga⁰ lu-da'bede sa. Ḡ'ap-hū'⁰p!el  
 ła g'ík ts!ī'⁰ntga⁰.

Wai, ła dem g'ík ha'ts!eksem g'ík ya'ltgem des Waxa=  
 yā'⁰k. Da sem txal-iā'⁰t sī'⁰plende miā'n tlī'⁰ben dīḷ txanlī'  
 15 n-ts!a'ptga⁰. Nī, ła kl'e'elde sa', da we-g'a'tget Waxayā'⁰k  
 da nakst dīḷ lḡū'⁰lget. Ninlī' gant ma'let gesge miā'n  
 tlī'⁰benga⁰. Nīnī' gan ha'usge sem'ā'g'ītga⁰ asge ne-  
 ā'leksetga⁰: "Ndō'⁰sem ma'le ḡwā'sgu des Ḡ'ileks-qal-ā'sgem  
 xsā'⁰," da-ya'ge sem'ā'g'īt gesge wī-ā'leksetga⁰. Ada wul  
 20 ḡa-dā'ultga⁰. Ła ḡatḡō'it!eksga⁰, da wul ha'ut gesge  
 sem'ā'g'ītga⁰: "Qala'kdeḡa'de xsā'⁰ n dem ḡwā'sgen."

Ada g'ík wul ha'ts!eksem ha'utga⁰: "Ndō', ma'le  
 ḡwā'sgu des Ḡ'ileks-me-tlī'⁰bentk aḷ xsā'⁰." Da g'ík ḡa-  
 dā'ultga⁰. Nī' ła g'ík ḡatḡō'it!ekst, ada g'ík ha'utga⁰:  
 25 "Sem'ā'g'īt, g'ík qala'kdeḡade xsā'⁰ n dem ḡwā'sgen."  
 Ninlī' ne a'l wul na-ma'xsge na-hawā'ls Waxayā'⁰kge na-  
 ḡāḡal'ā'se tlī'⁰benga⁰.

Ninlī' gan ha'usge sem'ā'g'īt gesge ne-ā'leksetga⁰:  
 "T!em-ḡā'⁰ na-lep-xsā'yut. N dem ḡwā'se lḡū'⁰lgu dīḷ ne-  
 30 gan-p!a'lḡ'ixsget." Ada wā'lsge ne-ā'lekseḡe sem'ā'g'ītga⁰.  
 Adat wul tḡi-yā'⁰tge ne-ā'leksetge wī-qal'ā'sem tlī'⁰ben dīḷ



As soon as the great storm subsided, the four brothers-in-law desired to visit the rock to see whether their brother-in-law was dead or alive. Therefore one morning they arose and went to the rock. They stood on it, but they did not find him. Therefore they thought that the waves had knocked him off, when the great waves went along all day during the great storm. Then they returned to the shore. The wife of Potlatch-Giver cried all the time because her husband was dead. Every morning she carried her child on her back and went with it into the woods, crying all day long. And when it was really dark, she entered again.

---

Now we will return again to Potlatch-Giver. The love of the master of the sea-lions and of his whole tribe increased very much. One day Potlatch-Giver was homesick for his wife and child. Therefore he told the master of the sea-lions. Therefore the chief said to his attendants, "Go and say that I want to borrow the canoe of Self-Stomach (All-Stomach)." Thus said the chief to his attendants. Then they left. When they came (back), they said to the chief, "He says the canoe that you want to borrow is cracked."

Then he said again, "Go and tell Self-like-Sea-Lion that I want to borrow his canoe." They went again; and when they came again, they said, "O chief! the canoe that you want to borrow is also cracked." The arrows of Potlatch-Giver stuck in the stomachs of the sea-lions.

Therefore the chief said, to his attendants, "Take my own canoe to the fire. I will loan it to my son, and also my ballast." Then the attendants of the chief did so. His attendants took down a great sea-lion's stomach

- gū<sup>0</sup>p!eltge ne-ḡan-p!a'lg'ixsgetga<sup>0</sup>. Ada wula yā<sup>0</sup>!emxs Waxayā<sup>0</sup>kga<sup>0</sup>: “Me dem ts!i<sup>0</sup>nt a wī-ts!em ḡal-â'set, â ła Al qa'udi ts!elem-t!ā'la ḡan-p!a'lg'ixsget, ada me dem lep-sga-da'k!t ā na-ts!elem-yā<sup>0</sup>ken. Wai, dze da' ła dep  
 5 ḡig-â<sup>0</sup>kset dem ada' wul ha'unt: ‘Ḡaxbelḡalatḡ (?)’ dem da-m-ya'nt. Me dze da' ła ḡa'lekse dze dzagam-a'x!ḡen, ada me dem wul naxnō' xstā'mḡat wul ô'isge ḡô<sup>0</sup>p ā dzôḡa a'kset. Lax-a'use demt wul wul'am-suwa'n (de bā<sup>0</sup>skga<sup>0</sup>). Ada me dze da' ła ḡa'lekse dze ḡina-ts!i<sup>0</sup>ken, me dem  
 10 ada' wula sa-lu' ne-sga-ts!i<sup>0</sup>p!en, ada dem wul kse'rent, ada me dem wul ha'ts!eksem ḡ'ik sga-da'k!det, ada me dem ḡ'ik ḡig-â<sup>0</sup>ksetdet, ada dem wul ḡ'ik ha'ts!eksem ha'unt: ‘Am-ū<sup>0</sup>ks-ḡwôtk', dem da-m-ya'nt.” Wai, ła ḡau'=disge ha'usge sem'â'ḡ'it ges Waxayā<sup>0</sup>kga<sup>0</sup>.  
 15 Ada wul ts!i<sup>0</sup>ns Waxayā<sup>0</sup>k gesge wī-ts!em-qal-â'sga<sup>0</sup>. Adat lep-sga-ts!i<sup>0</sup>ptga<sup>0</sup>. Adat wula ḡā<sup>0</sup>tge ne-sel-wā'lt=gesge sem'â'ḡ'itge wī-qal-â'sga<sup>0</sup>, at ḡâ'ksentga<sup>0</sup>. Ada wula ha'us Waxayā<sup>0</sup>k gesge ne-wulat hē<sup>0</sup>dzemxtga<sup>0</sup>: “Ḡaxbelḡala'tḡ (?)” da-ya'ga<sup>0</sup>. “Am-ḡaxbel-ḡwa'tḡ,” da-ya' gesge  
 20 wī-ts!em-qal-â'sga<sup>0</sup>. Adat ḡa'lekse łaḡ wul'am-suwa'nde bā<sup>0</sup>sget ā ḡ'il-ha'ulit, adat nexnū' wul aô'ksge ḡô<sup>0</sup>bet ā lax-a'uset ā dzôḡa a'kset. Adat ḡa'lekse ła sa-ḡina-ts!i<sup>0</sup>=katga<sup>0</sup>. Ada wult sa-lu<sup>0</sup> ne-sga-ts!i<sup>0</sup>pdet, ada wul kse're=det. Adat ḡ'ik ha'ts!eksem sga-ts!i<sup>0</sup>ptga<sup>0</sup> ā ne-k<sup>u</sup>dō'ndet.  
 25 Adat ḡ'ik wula ḡâ'ksentga<sup>0</sup>. Ada uks-hē<sup>0</sup>tget gesge lax-a'usga<sup>0</sup> asge ha'utga<sup>0</sup>: “Am-ū<sup>0</sup>ks-ḡwôtk,” da-ya'ga<sup>0</sup>. Da Al !ḡu-uks-bā<sup>0</sup>sgega<sup>0</sup>. Ada ła wul uks-hē<sup>0</sup>tgetga<sup>0</sup>, ḡaks, wul wā<sup>0</sup>tgetga<sup>0</sup>.

Ada wula bax-yā<sup>0</sup>tga<sup>0</sup> asge ḡ'il-ha'uliga<sup>0</sup>. Nin!i' se-ā'm  
 30 hi-yā<sup>0</sup>det a spagait-ḡanga'nt da sem-sa-lu-hô'ksda ts!em-mū<sup>0</sup>t a sem-lu-xā<sup>0</sup>xsa wī-ha'utgedet. Adat ḡ'ik naxnū<sup>0</sup>wi-ha'utgem !ḡwâ'm!get, ḡan sem hagul-yā<sup>0</sup>det at ḡunḡâ't. Ḡakstatnā<sup>0</sup>, na'ksta t'am wī-ha'utgetga<sup>0</sup>. Ada wula

and two loads of ballast. Then he advised Potlatch-Giver, "Go into this great stomach; and when the ballast is in it, then tie it up yourself, when you have gone in. When the wind sets you afloat, then say, 'Blow me ashore, west wind!' Thus you shall say. When you feel that you reach the shore, then you will hear the noise when the waves strike the shore of the water. The wind will blow you ashore on a sandy beach. When you feel that you are left on the dry (ground), untie what has been tied across. Go out and tie it up again. Then set it afloat again, and say again, '(East wind,) drive it out to sea.' Thus you shall say." Then the chief stopped speaking to Potlatch-Giver.

Then Potlatch-Giver entered the great stomach, and he himself tied it up. Then the companions of the chief took the great stomach and set it afloat. Then Potlatch-Giver said what he had been told: "(West wind,) drive it ashore." Thus he said. "Only (west wind) drive it ashore." Thus he said to the great stomach. When he felt that the wind had blown it ashore inland, he heard the waves striking the sand on the shore of the water. Then he felt that he was left on the dry (ground). Then he untied what had been tied across, and he went out. He tied it up again [around], and he set it afloat again. Then it stood out seaward from the sandy beach, and he said, "(East wind,) drive it seaward." Thus he said. Then, however, there was a little wind seaward. When it stood out to sea, behold! it went away from him.

Then he went inland. While he was there among the trees, crying and weeping were in his ears. He heard also a child crying. Therefore he went slowly, and went near it. Behold! his wife was sitting there crying. He sat down near her, embraced her, and said, "Do not cry,

gun-tlā<sup>0</sup>t gesge awā<sup>0</sup>tga<sup>0</sup> at klul-xlēm-yā<sup>0</sup>gudet asge ha'utga<sup>0</sup>: "G'ilā' wi-ha'utgen; lā' wula dedū<sup>0</sup>lsut. A' me lā' wula ha-belbā<sup>0</sup>ldu n-nta-ha-wula<sup>0</sup>wada<sup>0</sup>?" — "Ā<sup>0</sup>," da-ya'ge na'kstga<sup>0</sup>. "Wai, dze bax-dô'gan ne-xbi<sup>0</sup>sdu dîl n-tlax-  
5 wa'nsdu dîl dahe'reset."

La dem hū<sup>0</sup>p!elga<sup>0</sup>, da y!aga-yā<sup>0</sup>sge hanā<sup>0</sup>xga<sup>0</sup>. Ada wul tsli<sup>0</sup>nt gesge awā<sup>0</sup>sge ts!uwā'ng'idem hemkdî<sup>0</sup>tga<sup>0</sup>. Sem-ganlā<sup>0</sup>get da wula haldem-bā<sup>0</sup>tga<sup>0</sup>. Adat txa-dô'ga ne-ha-wula<sup>0</sup>wa na'ksdet, dahe'reset dîl tlax-wa'nset. Ninlî'  
10 gant ge'redaxde hemkdî<sup>0</sup>det: "Dem ne gâ<sup>0</sup>ndu ne-wā'n?" Ninlî' gant ma'le demt legū<sup>0</sup>lardet. Ada wul kse-dā'ulga<sup>0</sup> at bax-gâ<sup>0</sup> g'il-hau'liga<sup>0</sup>.

Adat ha'ts!eksem g'ik txal-wā<sup>0</sup> na'kstga<sup>0</sup>. Ninlî' gant g'ik ge'redaxde na'kstga<sup>0</sup>: "At ama-nî<sup>0</sup>dzenî gu hemkdî<sup>0</sup>t=  
15 gen?" da-ya'ga<sup>0</sup>. Gan ha'usga hanā<sup>0</sup>xga<sup>0</sup>: "A'yînt; a'mksa ts!uwā'ng'idet' in se-sala-andem-ha'utgut. Ada la g'ik di lebā'lxse de wa'k'adet at wul sî<sup>0</sup>p!enut." Wai, ada wula wagait-bax-wā'lxst gesge g'il-hau'liga<sup>0</sup>. Adat wagait-wā<sup>0</sup>n-dzôga-tlā<sup>0</sup>t. Ninlî' wul lô'gôm-dzô'xdet. Ada wul se-  
20 la'ksetga<sup>0</sup>.

Ada wul ha'ut gesge na'kstga<sup>0</sup>: "Ndô<sup>0</sup>, me y!aga-gâ<sup>0</sup>l wunā'ya." Ada wula y!aga-dā'ulsga hanā<sup>0</sup>xga<sup>0</sup>. Adat bax-de-gô'it!ekse wî-wunē'ya. Ada wulat qlô'tsdet Waxayā<sup>0</sup>kge qlâ<sup>0</sup>tsxande am-ga'nt. Ada wult dza'pt ā se-n!ā<sup>0</sup>xldet a  
25 wul g'ap g'ik semgal huk dza'pdet ā g'ilā<sup>0</sup>det. Wai, ada' wula hi-yā<sup>0</sup>gut dzabe se-n!ā<sup>0</sup>xlga<sup>0</sup>. Su-ga'wan da qa'wundet, adat wulwulî<sup>0</sup>l qam-tlū<sup>0</sup>tset ā ne-ga-hak!â<sup>0</sup> se-n!ā<sup>0</sup>xlēm am-ga'ndet, at se-t!est!ū<sup>0</sup>tsgedet. Adat g'ik wulwulî<sup>0</sup>l a'keset ā na-ga-benbe'n ne-se-n!ā<sup>0</sup>xldet. Adat  
30 wul y!aga-dô'xt gesge ts!em-tlā<sup>0</sup>ga<sup>0</sup>. Adat wul hi-yā<sup>0</sup>ksesge ne-se-n!ā<sup>0</sup>xlga<sup>0</sup>. Ada lu-hē<sup>0</sup>tget gesge ts!em-a'kset ā mela-lî-dā'ide ga-an'ô'ndet ā mela-k!ā<sup>0</sup>gedga<sup>0</sup>. Ada wult gak-gaba'xsentga<sup>0</sup>, da al sa-lā<sup>0</sup>antgege n!ā<sup>0</sup>xlga<sup>0</sup>. Ada wul ga-dā'ulga<sup>0</sup>, sem-xlā-mma'xs gesge ts!em-tlā<sup>0</sup>ga<sup>0</sup>. Ada

I am still alive! Did you not keep my tool-box?" — "Yes," said his wife. "Then bring up my box with my adze and my hammer."

When it was going to be evening, the woman went down and entered [near] (the house of) her youngest brother. Very early in the morning she arose. Then she took along her husband's tools, the hammer and adze. Therefore her brother asked her, "What are you going to do?" Therefore she told him that she was going to burn them. Then she went out and went up inland.

She came to her husband again. Therefore he asked his wife, "Have those who are your brothers looked after you well?" Thus he said. Therefore the woman said, "No, only the youngest one sympathizes with me; but his elder brother hates him because he loves me." Then they went way up inland, and they came to the shore of a lake. There they camped, and he made a fire.

Then he said to his wife, "Go down for food." Then the woman went down, and she came up with much food. Then Potlatch-Giver chopped down a cedar-tree, and he worked and made a killer-whale, because he was an expert worker at carving. Then he began to work, and made (another) killer-whale. When he had finished, he rubbed charcoal on the backs of the killer-whales that he had made out of red cedar, making them black. Then he rubbed lime over the bellies of the killer-whales that he had made. Then he took them down into the lake, and the killer-whales which he had made began to float. He launched them on the lake and put his hands on each one. Then they began to swim: and suddenly the killer-whales began to move. They went and dived in the lake.

wul sa-la'bendet ā ga-bū<sup>0</sup>tet. Ada sa-tgu-gô'ldet ā man-  
ta-gâ'ga ne-ga-be'ntga<sup>0</sup>; sa-llâ<sup>0</sup>kset ā de'redet.

Ada wula uks-yā<sup>0</sup>s Waxayā<sup>0</sup>kga<sup>0</sup> at wul'am-dô'xtga<sup>0</sup>.  
Adat k<sup>u</sup>hi-yîsya'tstga<sup>0</sup>. Adat legū<sup>0</sup>lardet. Adat sa-de-bā<sup>0</sup>  
5 txanlî' wul leks-grig'a'de ganga'nt. Ada al ła wula wā'l  
naks Waxayā<sup>0</sup>kga<sup>0</sup>, ła g'îk kl'e'relde bax-yā<sup>0</sup>det, adat wul  
pliā'r nakst ā ła g'îk uks-lâ<sup>0</sup>ltge txanlî' lgu-qalā'ntget a  
demt g'îk uks-ha'be lax-ha-lî-dâ' tli<sup>0</sup>ben a lax-lô<sup>0</sup>bet a  
dze na-dâ<sup>0</sup> dze g'e-tslî<sup>0</sup>p, da-ya' gesge na'kstga<sup>0</sup>.

10 Wai, ła g'ap-su-g'a<sup>0</sup>wandet g'îk qlô'dze wî-wa'fet, ada  
g'îk wul hi-yā<sup>0</sup>gusget dze pdzaptga<sup>0</sup> g'îk se-nlā<sup>0</sup>xlet. Ada  
lat gagā'wuntga<sup>0</sup>, ada g'îk wul t!est!ū<sup>0</sup>dze ne-ga-hak!â<sup>0</sup>  
meŋe-k!ā<sup>0</sup>gedet. Adat g'îk ak'a'keŋe ne-ga-benbe'ndet.  
Ada al ła sga-na'ge llagauk-hē<sup>0</sup>tge wunā'yēt dîl yē<sup>0</sup>t,  
15 wundā<sup>0</sup>t dîl plēlkwa't, ada mes-a'uset txā'lkdet ā ūmgâ<sup>0</sup>=  
kset ā ts!em-n-lā'kt ā dem wula de-a'x!gede na'ksde dze b=  
dza'bedet; ninlî' gana ūmgâ<sup>0</sup>ks deda spe-naxnô'gat.

Ada g'îk wul y!aga-dô'ga ne-se-nlā<sup>0</sup>xldet, adat llā<sup>0</sup>kŋen=  
det. Adat g'îk wul mēla-lî-dâ<sup>0</sup> ga-an'ô'nd ā meŋe-k!ā<sup>0</sup>=  
20 gedet. Ada g'îk wult gakgaba'xsendet. Ada wa-hiyā<sup>0</sup>t  
da sa-lāfā'ntge t!epxā<sup>0</sup>dede n!ā<sup>0</sup>xlet. Ada wul x!na-ga-  
dā'ultga<sup>0</sup>. Sela'benga<sup>0</sup>, ada g'îk ga-bū<sup>0</sup>t. Sela'bend ła  
g'îk ga-bū<sup>0</sup>t. Ła g'îk ha'ts!eksem sela'bend, ła g'îk ga-  
bū<sup>0</sup>t. Ada wula klul-lu-tgu-lâ<sup>0</sup>lat gesge ts!em-t!ā<sup>0</sup>ga<sup>0</sup>.  
25 Ada klul-ga-bū<sup>0</sup>tga<sup>0</sup>. Ła ā'msge sga-na'ktga<sup>0</sup>, da wula  
y!aga-yā<sup>0</sup>s Waxayā<sup>0</sup>kga<sup>0</sup>, ada uks-hē<sup>0</sup>tget gesge ne-dzô'=  
gesge a'ksga<sup>0</sup> ā xswa't!exgedet. Ada wul dzagam-ha'pde  
n!ā<sup>0</sup>x!e awā<sup>0</sup>tga<sup>0</sup>. Ada' wulat wul'am-bax-dô'xtga<sup>0</sup>.

Wai, ła g'îk kl'e'reltge sa'ga<sup>0</sup>, da y!aga-txô<sup>0</sup>ge lgu-qla=  
30 lā<sup>0</sup>ntgetga<sup>0</sup> asget uks-ha'psge lax-lô<sup>0</sup>pga<sup>0</sup>. Ada dit wul  
y!aga-dô'xdet Waxayā<sup>0</sup>kge t!epxā<sup>0</sup>detge ne-se-nlā<sup>0</sup>x!ga<sup>0</sup>.  
Adat wul llā'ksentga<sup>0</sup> ā lax-mâ<sup>0</sup>nt. Ada ne-gâ'ga demt

Suddenly, after a while, they came up again to blow. They turned over, and their bellies were on top; they drifted and were dead.

Then Potlatch-Giver went out towards the water and took them ashore, and chopped them to pieces and burned them. He tried [went to the end with] all kinds of trees. The wife of Potlatch-Giver, however, did this. Once when she went up, she told her husband that all his brothers-in-law were going out to sea again to go to the sea-lion rock on the day after the following day. Thus she said to her husband.

At last now he cut down a great yellow cedar and began to work on it, making killer-whales. When he had finished them, he blackened the back of each and put lime on the belly of each; and (his wife) did not stop for a long time putting food and fat and tobacco and down of birds and red ochre into the fire as a sacrifice, that her husband might succeed; that is why she sacrificed to the supernatural beings.

Then he took down again the killer-whales which he had made, and set them adrift, and he put his hands on each of them. Then they began to swim again, and the two killer-whales moved at once. They dived. They spouted and blew. They spouted and blew again. Then they spouted and blew again, and they swam about in the lake and spouted about. After a while, Potlatch-Giver went down, stood near the water on the shore of the lake, and whistled. Then the killer-whales came ashore to him, and he took them up ashore.

The next day the brothers-in-law took their canoes down to go to the rock. Then Potlatch-Giver took down the two killer-whales that he had made, and set them adrift in the sea. First he put his hands on them; and

llī-dā' ga-an'ò'ndet. Da wul klā-yīk'yā'ulemxtga<sup>0</sup>. Ada ha'utga<sup>0</sup>: "Wai, dze ła meSEM nī' sī'lg'idem ɬgu-q!aḷā<sup>0</sup>nut, ada me dem sem wul xa'ik!ent ā ne-ktū<sup>0</sup>nsge lax-lō<sup>0</sup>pga<sup>0</sup>. Ada dze da' ła ā'm dze dzagam-sga-na'ge ne-aniā<sup>0</sup>t, a  
 5 demt wul k<sup>u</sup>da'xse lax-lō<sup>0</sup>bet, da me dem sem g'īk xa'ī= k!endet. Ada dze da' ła g'īk ā'm dze dzagam-sga-na'ga na-xṣā<sup>0</sup>, ne-g'īk aniā<sup>0</sup>det, dā'm dem sem g'īk xa'ik!endet. Ada ts!uwā'ng'idet, dze da' ła g'ap-ba'tsget a dzô'ga a'kset, dām dem sem-dī-xa'ik!endet." Da sem-hī-ga'udis=  
 10 get yīk'yā'ulemxtga<sup>0</sup>, da A'l gakqal'ā<sup>0</sup>det. Ada dīt wula uks-ha'psge awā<sup>0</sup> na-newa'k'adet.

Da ła A'l hō'ig'iga sga-bū'sge se-tlī<sup>0</sup>bendet, ada dzagam lu-yalya'ltgedet sem lu-am'ā'm ga-gā<sup>0</sup>tga<sup>0</sup> a wul ayā'ltgedet, gan klā-hiyā'gusge ga-ɬgusge'redatga<sup>0</sup>. Gakstatnā<sup>0</sup>, wut!a-  
 15 n!ā<sup>0</sup>x!et' in na-g'a'ɬge na-xṣā<sup>0</sup>sge sī'lg'itga<sup>0</sup> ā ne-ga-n!ā<sup>0</sup>x= det. Ninlī' gan xa'ikdet. K<sup>u</sup>hī-galgô'l na-xṣā<sup>0</sup>det, adat k'lipxa-tgi-ga'undet. Ada A'l wul le-wā'ida galtsga'ntgedet, at dzagam-ha'be g'il-hau'lit. Ada ła ā'msge klul-sga-na'kt gesge lō<sup>0</sup>pga<sup>0</sup>, da g'īk ha'ts!eksem gatgô'it!eksa t!epxā<sup>0</sup>=  
 20 deda n!ā<sup>0</sup>x!e da awā<sup>0</sup> galtsga'ntgede ga-xṣā<sup>0</sup>t.

Ada g'ikt na-g'a'ɬge na-xṣā<sup>0</sup> ne-aniā<sup>0</sup> sī'lg'idet ā na-ga-n!ā<sup>0</sup>xdet. Ada g'īk xa'ikdet. Ada g'īk k'lipxa-tgi-ga'udidet. Ada wul sem lu-ga'wunsgem dzagam-le-wa'idet a g'il-hau'lit. Ada ɬat txal-de'lp!en dzôga a'kset, da g'īk  
 25 ha'ts!eksem gatgô'it!ekse t!epxā<sup>0</sup>dede n!ā<sup>0</sup>x!et, dat g'īk na-g'a'ɬge ne-xṣā<sup>0</sup> ne g'īk aniā<sup>0</sup>t ā ne-ga-n!ā<sup>0</sup>xdet. Ada g'īk dī xa'ikdet. Ada wul gun-hahē<sup>0</sup>tget ā ne-stā<sup>0</sup>det, adat lôgôm-dô'xt ā ne-xṣā<sup>0</sup> ts!uwā'ng'idet. Ninlī't' in sā<sup>0</sup>ndet.

30 Ada ła g'ap-wul'am-bā<sup>0</sup>sge ne-xṣā<sup>0</sup>sge ts!uwā'ng'itga<sup>0</sup>, da g'īk gatgô'it!eksga<sup>0</sup>. Adat g'īk na-g'a'ɬge na-xṣā<sup>0</sup>t ā ne-ga-n!ā<sup>0</sup>xdet. Ada dī wul'am-xa'ikdet, ada am k'lipxa-wul'am-ax'a'x!gedet. Ada A'l g'ap-lu-t!axt!ā<sup>0</sup>x!ge ga-gā<sup>0</sup>t a wul tgi-ga'udi ta-sī'lg'idet. Ninlī' da wul y!aga-yā<sup>0</sup>s



after a while he gave them advice, saying, "When you see my eldest brother-in-law, upset (his canoe) near [around] the rocks. And the next one, when he is a little nearer shore after leaving the rock, upset him also. And the next one, when his canoe is well towards shore, then go and upset him. And the youngest one, when he really has reached the shore of the water, then go upset him." After he had given advice to them, he let them go. Then they also went out to the brothers.

When they had caught the right number of sea-lions, they returned to the shore very good at heart because they had good luck, therefore they were happy. Behold! large sea-lions pierced the canoe of the eldest brother with their fins. Therefore it upset. His canoe split entirely, and all were drowned. The other three canoes, however, paddled and made for the shore. When they were some distance from the rock, the two killer-whales came again to the three canoes.

Then they pierced the canoe of the next eldest brother with their fins and broke it up, and they all were drowned. Then they paddled as hard as possible for the shore. When they were a short distance from the shore of the water, the two killer-whales came again and pierced the canoe of the next eldest one with their fins, and they broke his also. Their companions came towards them and took them aboard the canoe of the youngest brother. It was he who took them aboard.

Then the (people in the) canoe of the youngest brother went ashore as quickly as possible. Then they came again, and they pierced his canoe with their fins, and broke it near the shore, and they all got ashore. Then they were all heavy at heart because the eldest ones were

Waxayā<sup>0</sup>k wā<sup>0</sup>tgedet a awā<sup>0</sup> tlā<sup>0</sup>t. Ada awā<sup>0</sup> ĩgu-  
qlā<sup>0</sup>ā<sup>0</sup>nem ts!uwā<sup>0</sup>ng'itga<sup>0</sup>, ninlī'sge wul tlā<sup>0</sup>t gesge ā'msge  
sga-na'ktga<sup>0</sup>.

K!E'relge klā<sup>0</sup>ġga<sup>0</sup>, ada ĩa klE'relsga sa'ga<sup>0</sup>, ada wul  
5 hasa'xt gesge dem lu-ya'ltget gesge ne-txalā<sup>0</sup>nt ā Ksiā<sup>0</sup>nga<sup>0</sup>.  
Ĝan ada wula sig'ā<sup>0</sup>tgedet, k<sup>u</sup>ta'xsede nakst dīl ġū<sup>0</sup>ġgetga<sup>0</sup>.  
Ada k<sup>u</sup>dā<sup>0</sup>tga<sup>0</sup>. Ada wula ba'tsget gesge klE'relda qal-  
ts!a'pga<sup>0</sup>. Ĝinadā<sup>0</sup>set, ninlī' klA ġ'ik wul tlā<sup>0</sup>tga<sup>0</sup>. Ada  
klA ġ'ik wul wi-lē'ksem yā<sup>0</sup>ktga<sup>0</sup>. Ada ġ'ik ha'ts!eksemt  
10 ē<sup>0</sup>tge ġ'ik wām sem'a'ġ'idet. Da-huk-dza'ntk su-wā<sup>0</sup>tga<sup>0</sup>.  
(lax-ha-lī-wulya ġi'gi lax-wul huk-dza'p).

Ĝan hi-ġa'udisge yā<sup>0</sup>ktga<sup>0</sup>, da A'! sa-ġō'it!eksge sī'ġi-  
dem ġū<sup>0</sup>ġgem y!ū<sup>0</sup>tat asde ne-hī-na'ksta<sup>0</sup>. Ēa sem su-  
pla'sem y!ū<sup>0</sup>tat, ada dī semgal huk-wula dza'pt. Adat  
15 wul klunk!unō' na-ha-kda'k<sup>u</sup>s negwā<sup>0</sup>t dīl ne-hawā<sup>0</sup>lt. Ninlī'  
ġant k'lina'mdet Da-huk-dza'nt. Ada dīt k'lina'mde ġū<sup>0</sup>ġ-  
getge ġu-hā<sup>0</sup>set as negwā<sup>0</sup>tga<sup>0</sup>. Adat wul k<sup>u</sup>dā'xsedet.  
Wai, sem klA naxnō'ge ġū<sup>0</sup>ġget ā wula dza'bet.

Ada ĩa ġ'ik ksū<sup>0</sup>tga<sup>0</sup>, da wul haldem-bā<sup>0</sup>s Da-huk-dza'nt.  
20 Ada wul qlāla-k'!a'nt ā lax-tlā<sup>0</sup>m Ĝinadā<sup>0</sup>s, a dem x-sġanī<sup>0</sup>-  
sedet. Sem hī-men-a'xġget ā lax-tlā<sup>0</sup>t, ġaksta, klū<sup>0</sup>-wā<sup>0</sup>l  
ma'ti. Wadi-hats!iā<sup>0</sup>n ā na-stā<sup>0</sup> sġanī<sup>0</sup>set. Ada wul ġā<sup>0</sup>  
ġu-hā<sup>0</sup>set, ġu na-k'lina'm ġū<sup>0</sup>ġgedet as nī<sup>0</sup>t dīl ne-qla'ts!em  
tlū<sup>0</sup>tsgedet. Ada wul bax-yā<sup>0</sup>t ā lax-sġanī<sup>0</sup>set. Ada semt  
25 ġa'ġge ma'tiga<sup>0</sup>. Su-ġa<sup>0</sup>wun da ĩā<sup>0</sup>nde ma'tit.

Ada su-ġa<sup>0</sup>wun da sa-ā<sup>0</sup>paxdede n-nā<sup>0</sup>det ġuge klā<sup>0</sup>l-  
det gesge ne-wā<sup>0</sup>lptga<sup>0</sup>. Ada ĩa dū<sup>0</sup>lxget nda dze yā<sup>0</sup>get  
asge sem wī-txa-ya'ġgem sġanī<sup>0</sup>stga<sup>0</sup> asda A'lt wul klā<sup>0</sup>lsde  
n-nā<sup>0</sup>t na-huk-hō'yit desde wul tlā<sup>0</sup>xġgeda<sup>0</sup>. Ninlī' nā<sup>0</sup>t

drowned. Then Potlatch-Giver went down, coming from the lake, and staid with the youngest brother-in-law for some time.

---

After one year, one day he wished to return to those whom he had left behind on the Skeena River. Therefore he started, and left his wife and his child. He was alone in his canoe. He steered for a town G'inadâ<sup>0</sup>s; that was where he staid for a while. There he made again a great potlatch. Then he took again a chief's name. Stone-Slinger (Da-huk-dza'n)<sup>1</sup> was his new name.

After he had given his potlatch, his eldest son by his first wife came. He was a young man and a very great hunter. He asked for the bow and the arrows of his father. Therefore Stone-Slinger gave them to him, and the boy also gave a little dog to his father. Then they parted. The boy was an expert hunter.

When it was fall again, Stone-Slinger arose and went up to the lake of G'inadâ<sup>0</sup>s to hunt mountain-goats. When he got up to the lake, behold! mountain-goats were all about like grubs on one side of the mountain. Then he took the little dog which his son had given to him, and his lance, and he went up the mountain, and he stabbed the mountain-goats. At last he let the mountain-goats slide down.

After a short while, he remembered that he had forgotten his snowshoes in his house; then he could not move on the great slippery mountain, for he had forgotten his snowshoes, which he always used in difficulties; for

---

<sup>1</sup> Compare Huḡ-dzā'n ("Evening sky") in the Nisqa<sup>0</sup> dialect (Boas, Tsimshian Texts, Bulletin 27, Bureau of American Ethnology, p. 193).

gan de-daa'xlge txan!í' wul t!axt!â'xlget ā txan!í' lîg'i-lep-nda't. Gan gâ'dze g'ik hô'it g'a'wun? a'mksa ne-hâ's=gede k!u!-wa'lidet, gū na-k'!ina'm lîgū'lxget ges nī't. Nin!í' gan da' wula hahē'tget. Nda' dze yā'ket? man-dū'lxget;  
 5 ada tgi-dū'lxget, nda dze gô'ē dîl lîg'i ne-stâ'ks.

Su-g'a'wun da gô'it!ekset negwā'dem Hū't, nin!í't' in dededa'u!det ā lep-awā'tga<sup>0</sup>. Ada al g'ina-hē'tge ne-txamâ'tga<sup>0</sup>. Ada wul sa-lô'pt dîl lîgu-hā'set, dîl q!a't!em t!ū'tsget, da wul leplô'pdet. Ada g'a'wun wagait lā'  
 10 wul txal-hē'tget ā ne-sem-ts!uwā'n wī-sganī'set ā lax-t!ā'm G'ínadâ's. Ada lā dem ē'sen! wul sesewā'tge g'a'det' in nī't wul lu-txal-hē'tget ā sganī'set. Lô'bet n!í'det dîl q!a'tem t!ū'tsget. Nin!í' gwai wul sa-bā'tet.

with these snowshoes he succeeded in all difficulties, wherever it might be. Therefore what could he use now? He only carried his dog about which his son had given to him. Therefore he always stood there. Where might he go now? He could not go up, he could not go down, he could not go to either side.

After a little while, his father, Hū<sup>o</sup>t, came. It was he who went away with him to his own home, but his body staid behind and became stone; also the little dog and the lance, all became stone; and even now they stand there on the very top of the great mountain at the lake of G'ínadâ<sup>o</sup>s; and the whole number of generations of people have seen him standing there on the mountain. He and his dog and his lance are stone. This is the end.

## 2. Adā'ogam Gunaxnēsemg'a'd.

Wula wā'lsğa g'a'udzxantğa g'ala-a'ksğa<sup>0</sup> Kse-da'ul wā'tğa<sup>0</sup>. Ada ninl'isğa wul-dzo'xsğa G'idzextā'isğa<sup>0</sup>. Ada txanl' sū'ntğa ła g'ik se-lū'0narsğa hā'nga<sup>0</sup> dīl txanl' amğ'agā'ōxs dīl g'ap-txanl' wunā'ya guldem-qa'wund a  
5 dem gwex-gā'msemtğa<sup>0</sup>.

Ğan ła kl'e'reltğa sa'ğa, a'da wul haldem-ğ'ō'lsğa kpā'ltğa su-ma'xsem hanā'naxğa<sup>0</sup> a'sge dem ға-se-mag'ā'0xstğa<sup>0</sup>. Ada di-lu-spagait-hō'ksgeşga klā'0ltğa ıgu-wā'lkşgem ha-nā'0xğa<sup>0</sup>. Ada ła wā'lxstgeşga lāx-ға'inaga<sup>0</sup>, da tlō'gasğa  
10 ıgu-wā'lkşekğa ne-y!ā'nşga sa'miga a'sğa asī'0tğa<sup>0</sup>. Ada sem-lū'0ntit ge'sğa ha'uitğa<sup>0</sup>, "İ, şga-na'kl' tlō'gau ne-y!ā'n wī-sa'mit, xā." Semgal a'dzekstge ған-ha'utğa<sup>0</sup>.

Ada wul ste-wā'lxstğa<sup>0</sup>, ada wul ға-se-meg'ā'0xstğa<sup>0</sup>. Ada ıat hanhō'nşga na-ға-y!ū'0tğa<sup>0</sup>, ada wul y!aga-yılya'lt=  
15 getğa<sup>0</sup>. Ła lōğôm-ax'a'xıget geşga ts!em-ға'inaga<sup>0</sup>. Adat wul wulwā'li na-ға-y!ū'0m qal-e'renxtğa<sup>0</sup>. Sekspaxlā'0ndetğa qal-er'e'renxkğa<sup>0</sup>. Ada me-ā'wulge wul hakhōksgeşga ne-ğan-wulwa'litğa, ғаana sem-ā'mt wulwa'lit geşga ła yılya'lt=  
getğa<sup>0</sup>.

20 Ada nl'ı ła y!aga-wā'lxstğa, da ql'ō'dzexege ndē'adesge ne-y!ū'0şga ıgu-wā'lkşgem hanā'0xğa nat' in-ı'0kesğa ne-y!ā'nşge sa'miga<sup>0</sup>. Ada sem-sa-ğō'lsğa mag'ā'0xs geşga lax-yū'0pga<sup>0</sup>. Ada lebagait-bū'0tğa<sup>0</sup>. Adat ha'ts!eksem g'ik sax-dā'0tğa ne-sekstū'0ltğa<sup>0</sup>. Ada ha'ts!eksemt g'ik hō'0nşga  
25 ne-y!ū'0tğa<sup>0</sup>.

Ada wul ha'ts!eksem g'ik wā'lxstğa<sup>0</sup>. Ada ła ā'mşge şga-na'ksğa wul y!aga-wā'lxstğa, da g'ik ha'ts!eksem ql'ō'=

## 2. Story of Gunaxnēsemg'a'd.

There was a certain river named Kse-da'ul. There lived the Gridzexlā'ŋ. Every summer they dried salmon and all kinds of berries, and really all kinds of food, getting ready to finish them for winter food.

And one day ten young women arose to pick salmon-berries, and among them was one noble woman. They went on the trail, and the noble woman stepped on the dung of a bear with her foot. Then she was very angry, and said, "Ugh! I stepped on the dung of a great bear, slave!" She was very proud, therefore she said so.

They went along and picked berries. When they had filled their boxes, they returned (going) down. They came to the trail. They carried their boxes around their necks. They had tied together their boxes. Ropes were on them, by means of which they carried them. Therefore they carried them easily while they were returning.

While they were going down, the strap of the box of the noble woman broke who had said "Ugh!" (when she stepped on) the dung of the bear. Then the salmon-berries fell to the ground. They were scattered about. Her companions gathered them again. They filled her box again.

Then they went on again. After they had been going down for some time, the strap of the box broke again.

dzexde ndē'adesge ne-y!ū<sup>0</sup>tga<sup>0</sup>. Ada txaks-ô'ks gesga  
lax-yū<sup>0</sup>pga<sup>0</sup>. Ada g'ík se-gô'lt, ada lebagait-bū<sup>0</sup>tga<sup>0</sup>, ada  
łwā'iksgesga yū<sup>0</sup>pga<sup>0</sup> dīf meg'ā<sup>0</sup>xsga<sup>0</sup>. Ada gulā<sup>0</sup>n ne-  
seksťū<sup>0</sup>ltget' in-k<sup>u</sup>da'xsetga. Ada g'al-dô'gôlt' in-bebū<sup>0</sup>=  
5 detga<sup>0</sup>. Ninlī't g'ík sela-sax-dā'da na-se-megā<sup>0</sup>xstga<sup>0</sup>. Ada  
wul ha'ts!eksemt g'ík lu-dā<sup>0</sup>t ge'sga ne-ts!em-y!ū<sup>0</sup>tga<sup>0</sup>.  
Ada hī-ga'udikset ha'ts!eksem g'ík lōgōm-ga'wuntga<sup>0</sup>.  
Ada wult hats ama hakhô'ksen nda-y!ū<sup>0</sup>tga<sup>0</sup>.

Ada ā'msga sga-na'ksga g'ík wul y!aga-wā'lxstga<sup>0</sup>, da  
10 g'ík ha'ts!eksem gōdzg'ô'dzega nda-y!ū<sup>0</sup>tga<sup>0</sup>. Ada g'ík  
sa-galgô'lsge na-se-meg'ā<sup>0</sup>xsetga<sup>0</sup>. Ada wul g'ík y!aga-ga-  
dā'ufsga depxadū<sup>0</sup>ltga na-seksťū<sup>0</sup>ltga<sup>0</sup>. Ada txalpxdā<sup>0</sup>lga  
g'ina-wa'ntga<sup>0</sup>. Ninlī't' in-g'ík-sela-wā'ltga<sup>0</sup>, at łemā'mtga<sup>0</sup>.

Ada wul ha'ts!eksem g'ík wā'lxstga<sup>0</sup>. Ā'msga sga-  
15 na'ksga wilwā'lxstga da g'ík ha'ts!eksem gō'dzexda nda-  
y!ū<sup>0</sup>tga<sup>0</sup>. Ada wul y!aga-ga-dā'ufa g'ík depxadū<sup>0</sup>ltga<sup>0</sup>,  
ada depxadū<sup>0</sup>lt' in-bebū<sup>0</sup>detga<sup>0</sup>. Ninlī<sup>0</sup>t g'ík' in-sela-  
wā'ltga<sup>0</sup>.

Ada g'ík wul ha'ts!eksem wā'lxstga<sup>0</sup>, g'ík ām sga-na'kt,  
20 da g'ík g'adzg'ô'dzega nda-y!ū<sup>0</sup>tga<sup>0</sup>. Ada g'ík wul sa-  
gô'lt gesga lax-yū<sup>0</sup>pga<sup>0</sup>. Ada wul y!aga-dā'wufsga g'ík  
klā<sup>0</sup>ltga<sup>0</sup>. Ada g'am-klā<sup>0</sup>lt' in-bebū<sup>0</sup>detga<sup>0</sup>; a'łget k<sup>u</sup>da'x-  
set klā-li<sup>0</sup>fetga<sup>0</sup>. Ada ła ga'udet sax-dā' ne-se-mā'yisga  
łgu-wā'lksekga<sup>0</sup>.

25 Ada g'ík wul ha'ts!eksem g'ík y!aga-wā'lxstga<sup>0</sup>; g'ík  
ā'msga sga-na'ksga wilwā'lxstga, da g'ík ha'ts!eksem g'adz=  
g'ô'dzega nda-y!ū<sup>0</sup>tga<sup>0</sup>. Ada ła na-delda'lbget gesga qal-  
tsla'pga<sup>0</sup>. Ada wul ha'usga łgu-wā'lksek gesga na-šťū<sup>0</sup>ltga<sup>0</sup>,  
“Ndā m dī-k<sup>u</sup>da'xsit.” Ada wult k<sup>u</sup>da'xsitge nat' in-lī<sup>0</sup>ltga<sup>0</sup>.  
30 Ada sem-y!aga-alu-bā<sup>0</sup>tga<sup>0</sup> a wul ła dem hū<sup>0</sup>p!elga<sup>0</sup>.

Ada ła hī-yā<sup>0</sup>gut sax-dā<sup>0</sup>de łgu-wā'łksikga na-se-me-  
g'ô'xstga<sup>0</sup>. Ła ga'udit g'ík lu-sā'wunsga ne-y!ū<sup>0</sup>tga<sup>0</sup>. Adat  
n!i wul gatgô'it!eksa t!epxadū<sup>0</sup>lda su-mā'xsem y!ū<sup>0</sup>ta da  
gā<sup>0</sup>xt demt' in-dā<sup>0</sup>ltgetga<sup>0</sup>. Ada ha'utges n!i<sup>0</sup>tga<sup>0</sup>; “Dem



Then they dropped to the ground. They fell suddenly and were scattered about, and the berries were mixed with dirt. Then three of her companions left her, and six waited. They helped her gather the berries. They put them again into the box. After they had finished, they had put them all into it. Then they also fastened the strap of the box.

They were going down again for some time when the strap of the box broke again. Her berries fell down again. Then two of her companions left her again, continuing to go down. Four staid behind. Those who staid with her helped her.

Then they went again. After they had been going for some time, the strap of the box broke again. Then two more left her, continuing to go down, and two waited, and those also staid with her.

Then they went on again, and after some time, the strap of the box broke again. The (berries) fell down to the ground. Then one more left her, continuing to go down. There was only one who waited for her; she did not leave her, but watched her. Then the princess finished gathering her berries.

Then they again went down; and after they had been going for some time, the strap of the box broke again. Then they were near the town. Then the princess said to her companion, "Go and leave me." Then the one who had watched her left. She went down very quickly, because it was about to be night.

Now, the princess gathered the berries which she had picked. She finished putting them into her box. Then two young men came in front of her, meeting her. They said to her, "We will carry down your box." Then the

ylaga-gā<sup>0</sup>dem na-y!ū<sup>0</sup>n." Ada sem lu-ā'm gā<sup>0</sup>tsga su-  
p!a'sem hanā<sup>0</sup>xga<sup>0</sup>. Ada lat k!īnā'm ne-y!ū<sup>0</sup>tga, da wul  
wā'lxst gesga wā'lxstga<sup>0</sup>. Ada wula na-g'ô'lt gesga q'al-  
ts!a'pga<sup>0</sup>.

5 Adat wulā'itga su-p!a'sem hanā<sup>0</sup>xga ā'lgē ninlī' ne-qal-  
ts!a'ps negwā<sup>0</sup>tga<sup>0</sup>. Adat g'ap-stū<sup>0</sup>ltga t!ēpxadū<sup>0</sup>ltga su-  
ma'xsem y!ū<sup>0</sup>ta gesga wagait-wul la'mdzext gesga ne-  
wā'lptga<sup>0</sup>. Ada wul sa-txal-hē<sup>0</sup>tgesga hana<sup>0</sup>xga<sup>0</sup>.

Adat ge'redaxtget negwā<sup>0</sup>tga klge'rem y!ū<sup>0</sup>datga<sup>0</sup>,  
10 "A'yīnl' ne-gan-wā'lsemi, nā<sup>0</sup>t?" Ada ha'usga k!ā<sup>0</sup>ltga<sup>0</sup>,  
"Da-a'xlgem, txal-hē'tge da g'a'lgat." Ada wult kse-has-  
hē'tstga sem'ā'g'itga t!ēpxadū<sup>0</sup>lda klge'rem hanā<sup>0</sup>naxtga<sup>0</sup>.  
"Sem-ts!ēlem-stū<sup>0</sup>lī, a wul demt na'ksga lgu<sup>0</sup>lgu dīs nī<sup>0</sup>tga<sup>0</sup>."

Ada wul ksā'xsga t!ēpxadū<sup>0</sup>ltga klge'rem hanā<sup>0</sup>naxtga<sup>0</sup>  
15 in-ts!ēlem-gā<sup>0</sup>tga<sup>0</sup>. Ada hī-t!ā<sup>0</sup>sga su-p!a'sem hanā<sup>0</sup>x gesga  
n-na-stā<sup>0</sup>sga wā'lbgā<sup>0</sup>. Ada gun-iā<sup>0</sup>sga wut!a-g'a'dem ha-  
nā<sup>0</sup>xga<sup>0</sup>. Adat ge'redexsga su-pa'sem hanā<sup>0</sup>xga<sup>0</sup>, "Ā'ī  
me wulā'idut' in-wulā'gun?" Ada ha'usga sup!a'sem ha-  
nā<sup>0</sup>xga<sup>0</sup>, "A'yīnt." — "Sa'mit' in-gā<sup>0</sup>dent, nem wul ī'kesta  
20 ne-y!ā'ntga<sup>0</sup>, ninlī' gant wulā'guni a gwō<sup>0</sup>." T Ksem-  
wutslī<sup>0</sup>nga<sup>0</sup> guga wut!a-g'a'detga<sup>0</sup>.

Ne al hī-t!ā<sup>0</sup>sga lgu-wā'lksgem hanā<sup>0</sup>xga<sup>0</sup> dat wul  
gun-sa-dō'gasga ne-gan-ts!em-mū<sup>0</sup>tga<sup>0</sup>, adat gun-txē<sup>0</sup>lgetga.  
Ada wā'lsга hanā<sup>0</sup>x gesga ha'us Ksem-wutslī<sup>0</sup>nga<sup>0</sup>. Li=  
25 gī<sup>0</sup>mtīm ma'ti ne-gan-hakhō'ksen ne-gan-ts!em-mū<sup>0</sup>m bīl-  
hā<sup>0</sup>tga, ninlī' gant sa-k!unk!unū<sup>0</sup>tget Ksem-wutslī<sup>0</sup>nge na-  
gan-hekhā'ksensgem ts!em-mū<sup>0</sup>tga<sup>0</sup>.

Ada g'īk uks-halhō'ltga ga-an'ō'nsга hanā'ga gwa'ya  
ts!eks-nā<sup>0</sup>xsem mesī<sup>0</sup>nga<sup>0</sup>. Adat wul yā'wutēmxdet Ksem-  
30 wutslī<sup>0</sup>nga<sup>0</sup>, "Sga-bū' dze kse'ren lam dem g'īk lu-wō'q!a  
ts!em-yū<sup>0</sup>pga<sup>0</sup>. Ada ninlī' dem wul lu-kse'rem. Ada dze  
la yā'en lam dem g'īk lī-galī<sup>0</sup>mkstga<sup>0</sup>. Ada m dem sa-  
gā<sup>0</sup>da ne-ts!eks-nā<sup>0</sup>xsen, ada m dem lī-sge'ret gesga ne-

young woman was glad. She gave them her box, and they went along and along. Then they went out of the woods (and arrived in) a town.

Then the young woman knew that this was not her father's town, (but) the two young men forced her to accompany them to the place where they entered their house. Then the woman [suddenly] stood outside.

Then the father asked the young men, "Did you not get what you went for, my dear ones?" Then one of them said, "We succeeded. She is standing outside." Then the chief sent out two young women. "Accompany her into the house, so that my son and she may be married."

Then the two young women who were to take her in went out. Then the young woman just sat down on one side of the house. Then an old woman went to her. She asked the young woman, "Don't you know who did this to you?" Then the young woman said, "No." — "It is the black bear who took you, — the one about whose dung you said, 'Ugh!' For that reason he did this to you." That old woman was Mouse-Woman.

As soon as the princess sat down, she caused her to take off her ear-ornaments, and she made her burn them. Then the woman did as Mouse-Woman said. Mountain-goat wool and abalone shell were on her ear-ornaments. Therefore Mouse-Woman begged for them, for that was used with ear-ornaments.

The fore-arms of the woman were also covered with copper bracelets. Then Mouse-Woman gave her advice: "Every time when you go out, dig in the ground. Then defecate in there. When you go, cover it over, then take your bracelets and put them down on top of it."

lax-ô<sup>0</sup>tga<sup>0</sup>.” Ada wā<sup>1</sup>lsga l̥gu-wā<sup>1</sup>lksek gesga na-ha<sup>1</sup>us  
Ksem-wutsl̥i<sup>0</sup>nga<sup>0</sup>. Adat wul l̥l̥i-sgē<sup>1</sup>rsga n-ts!eks-nā<sup>0</sup>xst  
gesga lax-yū<sup>0</sup>pga<sup>0</sup>.

Ada lat wula k!ut-hakhô<sup>1</sup>ksgesga t!epxadū<sup>0</sup>ltga k!abe-  
5 hanā<sup>0</sup>naxga. Dat wul k<sup>u</sup>da<sup>1</sup>xsetga hanā<sup>0</sup>xga ne-kse<sup>1</sup>retga<sup>0</sup>,  
ada wul sa-gwun-g<sup>1</sup>ô<sup>1</sup>lsga t!epxadū<sup>0</sup>ltga k!abe-tge<sup>1</sup>re<sup>1</sup>gem  
hanā<sup>1</sup>naxga<sup>0</sup>. Adat wā<sup>0</sup>sga ne-ts!eks-nā<sup>0</sup>xsem mesī<sup>0</sup>nt  
gesga lax-yū<sup>0</sup>pga<sup>0</sup>. Adat wul gā<sup>0</sup>sga ga<sup>1</sup>nga<sup>0</sup>; adat wul  
galkse-lô<sup>0</sup>det gesga ts!eks-nā<sup>0</sup>xsem mesī<sup>0</sup>nga<sup>0</sup>. Ada wult  
10 da-ts!i<sup>0</sup>ntga<sup>0</sup>; adat gun-nī<sup>0</sup>dzent gesga g<sup>1</sup>a<sup>1</sup>tga<sup>0</sup>. Ada  
ha<sup>1</sup>usga leklā<sup>1</sup>eksetga<sup>0</sup>, “Â, ā<sup>1</sup>msen dze ha<sup>1</sup>us dā<sup>1</sup>a<sup>1</sup> dzet’  
i<sup>0</sup>ke<sup>1</sup> na-ga-y!ā<sup>1</sup>nem.”

Si<sup>1</sup>lg<sup>1</sup>idem l̥gū<sup>0</sup>l̥gesga medī<sup>1</sup>ekget<sup>1</sup> in-na<sup>1</sup>ksgesga su-pla<sup>1</sup>=  
sem hanā<sup>0</sup>xga<sup>0</sup>. Ada txanl̥i<sup>1</sup> sem-ganl̥ā<sup>0</sup>kga<sup>0</sup> la g<sup>1</sup>ik q!a=  
15 dā<sup>1</sup>utsga y!ū<sup>0</sup>tem medī<sup>0</sup>k gesga dem ga-xge<sup>1</sup>resetga<sup>0</sup>. Ada  
hī-txalā<sup>0</sup>n y!ū<sup>0</sup>ta da dem ga-xge<sup>1</sup>reset, ada wul da haldem-  
g<sup>1</sup>ô<sup>1</sup>lsga ne-ga-nē<sup>1</sup>neksgat a dem sa-a<sup>1</sup>l̥ā<sup>0</sup>l̥get a dem la<sup>1</sup>kt  
gesga dze la yīlya<sup>1</sup>ltge<sup>1</sup> ne-ga-nē<sup>1</sup>neksgat a na-ga-se-hā<sup>1</sup>ntga<sup>0</sup>.  
Ts!em-a<sup>1</sup>ksa dit wul wul’am-de-am-yā<sup>0</sup> ndi-se-a<sup>1</sup>l̥ā<sup>0</sup>l̥getga<sup>0</sup>.  
20 Ada la yīlya<sup>1</sup>ltga na-ga-xge<sup>1</sup>reset la g<sup>1</sup>ik se-la<sup>1</sup>kse ne-ga-  
nē<sup>1</sup>neksgat a dem n-lū<sup>0</sup>nksa na-wuswa<sup>1</sup>sgesga na-ga-xge<sup>1</sup>=  
resetga<sup>0</sup>. Ada la yīlya<sup>1</sup>ltgetga<sup>0</sup>, ada halhō<sup>1</sup>ltge txanl̥i<sup>1</sup> na-  
ga-lī<sup>0</sup>t gesga a<sup>1</sup>ksga<sup>0</sup>. Ada wula la<sup>1</sup>mdzext, ada wula  
tgu-ma<sup>1</sup>xsgēt gesga na-k<sup>u</sup>dō<sup>1</sup>n wut!a-la<sup>1</sup>kga<sup>0</sup>. Adat wul sa-  
25 l̥u<sup>1</sup>l̥u<sup>1</sup> la wul aks gesga na-ga-lī<sup>0</sup>t a lax-n-la<sup>1</sup>kga<sup>0</sup>; ada a<sup>1</sup>l̥ge  
ts!a<sup>1</sup>k<sup>1</sup>asga wut!a-la<sup>1</sup>kga<sup>0</sup>.

La dit nī<sup>0</sup>sda su-pla<sup>1</sup>sem hana<sup>1</sup>g<sup>1</sup>a gwa<sup>1</sup>i wula wā<sup>1</sup>lsga  
hanā<sup>1</sup>ngam medī<sup>0</sup>k gesga txanl̥i<sup>1</sup>sga sa<sup>1</sup>ga, ada wul dī ha<sup>1</sup>u  
gā<sup>0</sup>t gesga dem dī-wā<sup>1</sup>ltga<sup>0</sup>. La klē<sup>1</sup>relde sa, da wul  
30 di-haldem-bā<sup>0</sup>tga<sup>0</sup>. Adat wul gā<sup>0</sup> spagait-ganga<sup>1</sup>ntga<sup>0</sup>.  
Ada sekstū<sup>0</sup>lsga t!epxadū<sup>0</sup>ltga k!abe-l̥ekl̥gu-dzō<sup>0</sup>stga<sup>0</sup>. Ada  
dit wul-wā<sup>1</sup>li sem-lū<sup>0</sup>nksam la<sup>1</sup>kga<sup>0</sup>. Ada la g<sup>1</sup>ik la<sup>1</sup>mdzext=  
sga na-ga-xge<sup>1</sup>resetga<sup>0</sup>, da wul dit l̥l̥i-dā<sup>0</sup>tga hanā<sup>0</sup>xga  
ne-ā<sup>0</sup>l̥ga<sup>0</sup>. Ada wul wi-gwa<sup>1</sup>lksga n-la<sup>1</sup>ktga<sup>0</sup>. Ada wula

Then the princess did as Mouse-Woman said. Then she put a bracelet on the ground.

Two young women always went with her. When the woman left her excrements, suddenly the two young women ran towards the place. Then they found the copper bracelets on the ground. They took a stick and pushed it through the copper bracelets. Then they took them in and showed them to the people. Then the old people said, "Oh, maybe this is why our dear one said, 'Ugh!' to our excrements."

The eldest child of the Grizzly-Bear<sup>1</sup> had married the young woman. Early every morning the Grizzly-Bear men went out to get salmon. After the men had gone out to get salmon, their wives arose to get wood for their fire, to have it when their husbands returned after having caught salmon. They took the wood ashore from out of the water.

Then those who had gone fishing returned, and their wives made a large fire for the fishermen to dry their blankets. When they returned, their furs were full of water. Then they entered and stood around the fireplace. Then they suddenly shook their furs over the great fires, but the great fires were not extinguished.

When the young woman saw what the Grizzly-Bear women were doing every day, then she thought she would also carry (fire-wood). One day she arose and went into the woods. Her two young sisters-in-law accompanied her. Then she carried dry fire-wood. Now, the fishermen entered again, and the woman put on the fire-wood. Then the fire blazed up. The Grizzly-Bears stood about the

---

<sup>1</sup> Mr. Tate sometimes uses the word "Black Bear," sometimes "Grizzly-Bear," for the beings who took away the woman.

di tgu-ma'xsga medi<sup>0</sup>k gesga ne-k<sup>u</sup>dū<sup>0</sup>nsga la'kga<sup>0</sup>. Ada dit lli-lu-lu' ne-wuswa'st gesga lax-n-la'kga<sup>0</sup>. Ada wul sa-ts!a'k'a n-di-se-la'ksesga su-pla'sem hanā<sup>0</sup>xga<sup>0</sup>. Ada sem-gal dzā<sup>0</sup>xtga<sup>0</sup>, a wul ts!a'k'asga n-di-se-la'ksetga.

5 Ada' wul ha'ts!eksem g'ik gō'it!eks Ksem-wuts!i<sup>0</sup>nga<sup>0</sup>. Ada ha'utga<sup>0</sup>, "Ts!em-a'ksa me dem wul'am-di-yā<sup>0</sup> dem se-ā<sup>0</sup>lgent." (Nin!i' gant wulā'ide g'a'det g'a'wun, hō'ig'i-gada gan gwa'i ne-gwa'lga la'gwa q!am-t!ū<sup>0</sup>ts.) Adat wā<sup>0</sup>nda hana'ga gwa'i hau n-dā'mx!-getga<sup>0</sup>.

10 Ada la g'ik k!ē'relde sa, da g'ik yā<sup>0</sup>tga<sup>0</sup>. Ts!em-a'kset wult da am-yā<sup>0</sup> ā<sup>0</sup>lga<sup>0</sup>. Adat se-gwa'lge n-la'kt gesga ne-gā'ga dem ya'ltgesga na'kstga<sup>0</sup>. Ada la g'ik sagait-ts!elem-ga'udi na-ga-xge'resetga<sup>0</sup>. Ada g'ik wul tgu-ma'xs-  
15 get gesga na-k<sup>u</sup>dū<sup>0</sup>nsga n-la'kga<sup>0</sup>. Adat g'ik lli-lu-lu'sga na-wa'sget gesga lax-n-la'kga<sup>0</sup>. Ada a'lge g'ik sa-ts!a'k-atga<sup>0</sup>. Ada lu-ā'm gā<sup>0</sup>tsga na'ksdet a lat nī<sup>0</sup>stga<sup>0</sup>.

Sem hi-sū<sup>0</sup>ntga<sup>0</sup> da gā<sup>0</sup>de sa'miga hanā<sup>0</sup>xga wagait-wul ksu<sup>0</sup>tga<sup>0</sup>. La k!ē'relde sa, da lu-g'ā'ga gā<sup>0</sup>tdes dep-nā<sup>0</sup>tga<sup>0</sup>. Ada sem wi-g'a'tgetga<sup>0</sup>. Ada wi-ha'utget gesga  
20 txan!i't a<sup>0</sup>ā'bega ne-txalā'nt, a txalā'nsa na'kstga<sup>0</sup>.

Ada g'ik wul gō'it!eks Ksem-wuts!i<sup>0</sup>nga<sup>0</sup>. Adat ge're-dexsge gā<sup>0</sup>ga gan lu-t!ā<sup>0</sup>x!gesga gā<sup>0</sup>tga<sup>0</sup>. Adat ma'fetga lgu-wā'lksge wi-g'a'tget ges dep nā<sup>0</sup>tga<sup>0</sup>. Ada ha'us Ksem-wuts!i<sup>0</sup>n ges nī<sup>0</sup>t, "Ām dem k!ē<sup>0</sup>xgent. Ndā<sup>0</sup>n!  
25 Ā'lge nak! di wul dzō'xs dep negwā<sup>0</sup>den a gwō<sup>0</sup>. G'ap a'lge na'k da gwō<sup>0</sup>; gan amī' dze la k!ē<sup>0</sup>xgen, ā'm dze gā<sup>0</sup>s dep negwā<sup>0</sup>den. Ada me dem q'a'ldik-yā<sup>0</sup>ga gā'ina na-stū<sup>0</sup>p!el. Sem lu-q!a'udzxanni<sup>0</sup>. Ada ne-wagait-ts!uwā'n-sga sganī<sup>0</sup>sga wul lli-g'an-ba'ltga<sup>0</sup>. Ada wagait-na-bā<sup>0</sup>t  
30 gesga ne-dzōga-a'kse da ne-dā<sup>0</sup>da sganī<sup>0</sup>set. Nin!i' ne-sge'r Kse-da'ulge lōgōm-bā<sup>0</sup>t gesga Ksiā'ntga<sup>0</sup>. Ada dze la na-bā<sup>0</sup>n gesga na-dā<sup>0</sup>ga<sup>0</sup>, ada m dem nī<sup>0</sup> wul gi-gā<sup>0</sup>ksga xsā'ga a griā'ksga<sup>0</sup>, ada lu-t!ā<sup>0</sup>sga g'a'tga<sup>0</sup>. Da

fire and shook their blankets over the fire. Then the fire that the young woman had made was suddenly extinguished. Then she was much ashamed because the fire that she had made was extinguished.

Then Mouse-Woman came again. She said, "Take ashore from out of the water the fire-wood that you get." (Therefore the people know to-day that such wood burns like coals.) Then the woman obeyed what her friend had said.

One day she went again, and she took fire-wood from out of the water. Then she made her fire burn before her husband returned. Then the fishermen entered again and stood around the fire. They shook their blankets over the fire, and it was not extinguished. Then her husband was glad when he saw it.

It was midsummer when the Black Bear had taken the woman, and now it was autumn. One day she was sad on account of her parents. She was very homesick. She cried every time she remembered those whom she had left behind when she married.

Then Mouse-Woman came again. She asked her why she was sad. Then the princess told her that she was homesick for her parents. Mouse-Woman said to her, "Escape, go on! The camp of your parents is not far from here. It is really not far from here. Therefore when you escape, go to your parents. Take the trail that leads back behind the house. There is only one. It leads across the top of the mountain and runs down the river on the other side of the mountain. That is the mouth of Kse-da'ul where it runs into the Skeena River. When you come out of the woods on the other side, you will see a canoe floating on the water, and in it is a man. He is looking down into the water, about to harpoon

tgi-ni<sup>0</sup>dzetga ts!em-a'ksa<sup>0</sup> hi-yā<sup>0</sup>yusget g'a'łgesga e'rlaga<sup>0</sup>.  
 Ninli' dem dzagam-hū<sup>0</sup>tgena<sup>0</sup>. Dem e<sup>0</sup>tgen ne-wā<sup>0</sup>tga<sup>0</sup>.  
 Dzaga-di-lā<sup>0</sup>ga wā<sup>0</sup>tga<sup>0</sup>. Ada dem gun-mō'xgen ges ni<sup>0</sup>tga  
 n-ts!em-xsā<sup>0</sup>tga<sup>0</sup>. Dem e'anne a am-wā'ls negwā<sup>0</sup>den ges  
 5 ni<sup>0</sup>tga<sup>0</sup>; txanli' n-ligi-wā'ls negwā<sup>0</sup>denga<sup>0</sup>, ligi dze demt  
 na'ksgeŋ."

Ada ła sa-bā<sup>0</sup>sga a'lg'ixs Ksem-wutslī<sup>0</sup>n ges ni<sup>0</sup>tga<sup>0</sup>.  
 Ada wul haldem-bā<sup>0</sup>sga łgu-wā'lksegem hanā<sup>0</sup>xga dił  
 t!epxadū<sup>0</sup>lda klabe-tge'rełgem hanā'nagat si<sup>0</sup>-dił' in-sek=  
 10 stū<sup>0</sup>ltga<sup>0</sup>. Ada łat wā<sup>0</sup>sga spagait-gaŋa'nga.

Ada wult txal-yikhia'dzesga t!epxadū<sup>0</sup>ltga klabe-hanā'=  
 nax gesga hashā<sup>0</sup>tsga<sup>0</sup>. Adat mā<sup>0</sup>łt dem kla-dit-gā<sup>0</sup>de  
 dem wa'lit gesga ā'm da sga-na'ktga<sup>0</sup>. Ada semt hagul-  
 k<sup>0</sup>da'xsesga<sup>0</sup>, al wul txal-wa'ntga hī-sa-lôgôm-a'xłget gesga  
 15 ga'inaga<sup>0</sup>, ada wul sem-bā<sup>0</sup>tasget man-gō<sup>0</sup>sga lax-sgaŋi<sup>0</sup>s=  
 tga<sup>0</sup>. Ła men-a'xłget gesga na-ts!uwā'nska sgaŋi<sup>0</sup>stga<sup>0</sup>,  
 ada wul tgi-hêhê<sup>0</sup>tget gesga n-na-stā<sup>0</sup>tga<sup>0</sup>. Adat n!axn!ū<sup>0</sup>  
 wula ayılwā<sup>0</sup>dasge medi<sup>0</sup>k gesga txalā'ntgesget yā<sup>0</sup>getga<sup>0</sup>.

Ada semt de-wi-ha'utgetga łgu-wā'lksetga bā<sup>0</sup>t gesga  
 20 sga-bā<sup>0</sup>stga. Ada wul sa-na-bā<sup>0</sup>t gesga wul txaks-bā<sup>0</sup>sga  
 ga'inaga<sup>0</sup>. Ada wula uks-ni<sup>0</sup>tsget gesga gia'ksa<sup>0</sup>. Ğak-  
 statnā<sup>0</sup>ga xsā<sup>0</sup>ga ll!i-g'â'kset gesga wagait-giā'ksa<sup>0</sup>. Ła  
 sem sunā<sup>0</sup>łsga hanā<sup>0</sup>xga da g'ap-wi-am-ha'utga asga  
 ha'utga<sup>0</sup>, "Mô'g'ani nā<sup>0</sup>t." Ada a'łget ne-segâ'tgetga y!ū<sup>0</sup>=  
 25 taga ha'usga hanā<sup>0</sup>xga<sup>0</sup> gun-mô'g'antgetga<sup>0</sup>. Ada g'ik  
 ha'utga<sup>0</sup>, "Ayîn dze gan ligi-wā'na na-aam-wā'ls ā<sup>0</sup>but;  
 a'yîn dze gan hîā'na ne-hîā'ntges ā<sup>0</sup>but; a'yîn dze gan ga-  
 xsā<sup>0</sup>na, ne-ğa-xsâ's ā<sup>0</sup>but; a'yîn dze gan łełū<sup>0</sup>ngitsena,  
 ne-łū<sup>0</sup>ngitges ā<sup>0</sup>but; a'yîn dze gan haya'tsgena, na-haya'ts=  
 30 ges ā<sup>0</sup>but; a'yîn dze gana me na'ksge<sup>0</sup>."

Hī-se-ha'utga "a'yîn dze gana me na'ksge<sup>0</sup>," adat wul  
 ya'dzetget Dzaga-di-lā<sup>0</sup>ga na-xsā<sup>0</sup>t gesga na-ha-q!ayā'ntga<sup>0</sup>,  
 asget dā'lxsga ne-xsā<sup>0</sup>tga<sup>0</sup>. A'łge alu-t!ā<sup>0</sup>ł gant ha-dā'łxt-  
 ga<sup>0</sup> a ła dem na-gō'łsga sa'miga<sup>0</sup>. Ada wul sa-txal-g'â'sga



seals. Call him ashore. Call his name. His name is Floating-Across. Ask him to take you aboard with him in his canoe. Promise him the wealth of your father, all your father's property, or that he may marry you."

Then the words of Mouse-Woman to her were ended. The princess arose with the two young women who accompanied her again and again. Then they came into the woods.

Then she tied the two young women to stumps. She told them that she would go farther for a little while to carry (fuel). Then she went really slowly; but when she reached the trail, she ran up the mountain. She came to the top of the mountain, and then she ran down the other side. Then she heard the Grizzly-Bears howling behind, pursuing her.

Then the princess cried while she was running, being afraid. Then she ran out of the woods where the trail ran along the ground. Then she looked towards the water. Behold! a canoe was drifting out on the water. Then the woman was very tired, and she really cried and said, "Take me aboard, my dear!" but the man paid no heed to what the woman said who asked to be taken aboard. Then she said again, "Will you if my father's property is your property; if my father's elks are your elks; if my father's canoes are your canoes; if my father's slaves are your slaves; if my father's coppers are your coppers; if I become your wife?"

As soon as she said, "If I become your wife," Floating-Across hit his canoe with his club and spoke to his canoe. It is not known what words he spoke when the Bears were running out of the woods. Then the copper canoe

xsâ<sup>0</sup>em mesí<sup>0</sup>en gesga wul uks-hě<sup>0</sup>tgesga hanā<sup>0</sup>xga<sup>0</sup>. Ada wul sa-lôgôm-gô<sup>0</sup>sga hanā<sup>0</sup>x gesga ts!em-xsâ<sup>0</sup>ga<sup>0</sup>; ada wul ha'ts!eksem g'íkt ya'dzetga na-xsâ<sup>0</sup>tga<sup>0</sup>. Ada g'ík ha'dzeksem sa-l!i-g'â<sup>0</sup>kst gesga n-lā wul l!i-g'â<sup>0</sup>kstga<sup>0</sup>.

- 5 Ada sa-uks-ha'usga wī-medi<sup>0</sup>kga<sup>0</sup>, "Ndzu na'ksu n-wā'ndē. Gā'l me gan-de-bā<sup>0</sup>tdu na'ksut? Ndzu, n gā'ng'í<sup>0</sup>n. Ada n dze k<sup>u</sup>h!i-gaiga'í ne-xsâ<sup>0</sup>n."

Ada wul sagait-hě<sup>0</sup>tgesga medi<sup>0</sup>kga demt' in-ha'ts!eksem g'íleks-gā<sup>0</sup>sga su-plā<sup>0</sup>sem hanā<sup>0</sup>xga<sup>0</sup>. Ā'iget ne-segā<sup>0</sup>tga  
 10 y!ū<sup>0</sup>taga lu-tlā<sup>0</sup>t gesga ts!em-xsâ<sup>0</sup>ga ha'usga wut!a-medi<sup>0</sup>k ges nī<sup>0</sup>tga<sup>0</sup>. Ylagai lā' wula tgi-nī<sup>0</sup>tsget gesga ts!em-a'ksga<sup>0</sup> a demt nī<sup>0</sup>sga e'relaga<sup>0</sup>. Sem hō'ík!lagansga lgu-wā'lksekga nt wula ya'u!emxtget Ksem-wutsl!i<sup>0</sup>nga<sup>0</sup> a'sga lat gun-mō'g'antget ges Dzaga-di-lā<sup>0</sup>ga<sup>0</sup>.

- 15 Ada wula uks-lahā'díksga txanl!i'sga medi<sup>0</sup>k asga dem k<sup>u</sup>h!i-k!usk!wa'selsga xsâ<sup>0</sup>ga<sup>0</sup>. Ada la dem txal-ax'a'xlge txanl!i'sga medi<sup>0</sup>k gesga awā<sup>0</sup>sga xsâ<sup>0</sup>m mesí<sup>0</sup>nga, ada wul sa-lu-haldem-bā<sup>0</sup>tga<sup>0</sup>. Adat ya'dzesga lax-ā'gasga ne-xsâ'. "Mma'xsen ne-mū<sup>0</sup>nt (gugwala)." Ada wul sa-  
 20 dedū<sup>0</sup>lsga ne-xsâ<sup>0</sup>tga<sup>0</sup>. Ada semgal gatg'atga. Lagax-wā'sga wā<sup>0</sup>tga a wul lagax-ga-ts!em-ā'xtga<sup>0</sup>. Ada k'u!dza'ga-tgu-ya'ltget gesget xts!e-gaiga'iga ne-ga-t!em-lā'nisga medi<sup>0</sup>kga<sup>0</sup>.

- (Ada xsâ<sup>0</sup> gwa<sup>0</sup>t' in-hō'g'iga ne-ts!em-ā'ga *crocodile*.  
 25 Na-t!a'la ya'ts!esge gwa'ya a ste-wagait-lā-g'ig'a'tga<sup>0</sup>, al a'yinat g'a<sup>0</sup>wan.)

Nl!i' lat lu-gā'gantga ne-xsâ<sup>0</sup>tga medi<sup>0</sup>kga<sup>0</sup>. Ada llā'ksa na-wī-g'am-de'resga medi<sup>0</sup>k gesga lax-a'ksga<sup>0</sup>. Sem lu-ā'm g'â<sup>0</sup>t gesga la xstā<sup>0</sup>t gesga nat' in-se-wulí<sup>0</sup>ntga<sup>0</sup>. Nin!i'  
 30 n-lu-g'a'da ts!em-tlā<sup>0</sup> tgwa<sup>0</sup>, ne-s'ia'nde a'kseda<sup>1</sup> ts!em-t!ā<sup>0</sup> wul lu-tlā'tga<sup>0</sup>.

Ada' wula wusen-yā<sup>0</sup>t gesga awā<sup>0</sup>sga hanā<sup>0</sup>xga ne-su-

<sup>1</sup> Better: ne-s'ia'ndesga a'ksesga.

floated close to the place where the woman was standing near the water. Then the woman jumped aboard the canoe, and he struck the canoe again. Then it drifted out again where it had been floating on the water before.

Then the great Grizzly-Bears shouted towards the water, "Give me my wife whom you got! Why did you run away with my wife? Give her to me, else I may go to you and I'll bite your canoe to pieces!"

Then the Grizzly-Bears stood together, intending to take back the young woman. The man who staid in his canoe did not mind what the great Grizzly-Bears said to him. Instead he always looked down into the water, looking for seals. The princess followed the advice of Mouse-Woman when she asked to be taken aboard by Floating-Across.

Then all the Grizzly-Bears swam away from shore to break the canoe to pieces. When all the Grizzly-Bears reached near the copper canoe, (the man) suddenly arose. He struck the edge of his canoe. "Raise your ears, Gugwala [?]" Then his canoe became alive. It was very strong. Its name was Was<sup>2</sup>-on-Each-Side, for it had mouths at each end. Then it turned round and bit through the necks of the Grizzly-Bears.

(This canoe was like the mouth of a crocodile. This animal existed at the time of the former people, but not now.)

When the canoe had vanquished the Grizzly-Bears, the dead bodies of the Grizzly-Bears drifted on the water. (The man) was very glad because he had won over those who had bothered him. This one was the owner [person in] of the lake, and lived at the bottom of the lake.

Then he went along inside of the canoe towards the

---

<sup>2</sup> The Was is a monster.

mô'g'antga<sup>0</sup>. Adat wul xlem-yā<sup>0</sup>gesga hanā<sup>0</sup>xga<sup>0</sup>. Adat  
 lli-sge'r tlem-gā'ust gesga lax-ga'iksga<sup>0</sup> hanā<sup>0</sup>xga<sup>0</sup>. Ada  
 ha'us Dzaga-di-lā<sup>0</sup> gesga hanā<sup>0</sup>xga<sup>0</sup>, "Gege'relĭ ts!a'sk<sup>u</sup>dê  
 tlem-ga'usut." Ada wult gege'reltga<sup>0</sup> su-pla'sem hanā<sup>0</sup>xga<sup>0</sup>  
 5 tlem-ga'ustga<sup>0</sup>. Ada wult wā<sup>0</sup>sga ts!a'sguga<sup>0</sup>. Sem-sa-  
 ga'ksgeda ĭat nī<sup>0</sup>sga qana'uga<sup>0</sup>. Ada ha'utga<sup>0</sup>, "Ĭa<sup>0</sup>xĭ."  
 Adat' am-se-xstā<sup>0</sup>mgantge hanā<sup>0</sup>xga n-ĭa'xstgesge wā<sup>0</sup>ntga<sup>0</sup>.  
 Ada ĭa se-xstā<sup>0</sup>mxxset wul ĭa<sup>0</sup>xsga n-ĭa'xstga<sup>0</sup>, ada ha'utga<sup>0</sup>,  
 "Ĭa ĭa'g'au ne-ts!a'sgun." Ada sem txal-yā<sup>0</sup>sget si<sup>0</sup>p!entga  
 10 y!ū<sup>0</sup>ta gesget wul ĭā<sup>0</sup>xsga n-ts!a'sgutga<sup>0</sup>.

Ada' wula dzagam-k!ant gesga awā<sup>0</sup> ne-wul dzôxt dĭf  
 su-na'kstga<sup>0</sup>. Ada hē'ĭde se-e'relatga<sup>0</sup>, a demt dzē'gesga  
 n-ĭa-na'kstga<sup>0</sup>. Ada wul y!aga-yā<sup>0</sup>sga n-ĭa-na'kstga<sup>0</sup>. Adat  
 nī<sup>0</sup>sga g'ĭk su-na'kska na'kstga<sup>0</sup>.  
 15 Ada ĭa ga'udit uks-dô'gasga e'relaga<sup>0</sup>, ada wult lep-na-  
 dô'gatga wī-hānā<sup>0</sup>xga na-ga-ts!a'usga e'relaga<sup>0</sup>. Ada  
 ha'utga<sup>0</sup>, "Dem dī e'relakges ga<sup>0</sup>su gwa<sup>0</sup>." Ada awā<sup>0</sup>sga  
 su-na'kska y!ū<sup>0</sup>tage wul nā<sup>0</sup>ket gesga ā<sup>0</sup>tgega<sup>0</sup>. Ksem-  
 nā<sup>0</sup>serge ne-ĭa-na'kstga<sup>0</sup>. Adat k!a-si<sup>0</sup>p!entge y!ū<sup>0</sup>tage ne-  
 20 su-na'kstga<sup>0</sup>, awul ha'ts!i-su-pla'stga<sup>0</sup>.

Ada ne-gā'ga dem k!īnī<sup>0</sup>tgesga y!ū<sup>0</sup>ta gesga ganĭā<sup>0</sup>kga<sup>0</sup>,  
 ada ha'ut gesga su-na'kstga<sup>0</sup>; "Ts!u dze n!axn!ō'yīnĭ  
 xstā'mga de ts!em-wā'ĭbem, g'ĭlā' dze haldem-nī<sup>0</sup>dzēn.  
 Dza'kdēng'īn dā'ni."

25 Adat wul k<sup>u</sup>da'xsetga<sup>0</sup> y!ū<sup>0</sup>taga na'kstga<sup>0</sup> ha'ts!i gan-  
 ĭā<sup>0</sup>k a demt g'ĭk g'ēĭ-e'relatga<sup>0</sup>. Ada hī-kse-dā'utsga y!ū<sup>0</sup>ta  
 da al di-k!īnī<sup>0</sup>tgesga n-ĭa-na'kstga<sup>0</sup>. Ada wul t!ā<sup>0</sup>t gesget  
 ga'psga e'relaga na-ge'relt a'sda g'i-ts!ī<sup>0</sup>pda<sup>0</sup>. Adat n!ax=  
 n!ū<sup>0</sup>tga su-pla'sem hanā<sup>0</sup>xga xs-g'a'ikgesge na-stā<sup>0</sup>sge  
 30 wā'lpga<sup>0</sup>, wadi-wul-yā<sup>0</sup>xgesga hā<sup>0</sup>sge ha'utga<sup>0</sup>. Ada gaks-  
 wu'ldet txal-ĭā<sup>0</sup>sga ha'ut gesget n!exn!ū<sup>0</sup>tga<sup>0</sup>. Ada wul  
 sa-ha'ldem-nī<sup>0</sup>dzgetga<sup>0</sup>. Ĝakstatnā<sup>0</sup>t, Ksem-nā<sup>0</sup>sert' ĭn-  
 txa-xĭep-wā'lxsent gabe e'relaga<sup>0</sup>.

Hī-se-ha'ldem-nī<sup>0</sup>dzgesga su-pla'sem hanā<sup>0</sup>xga, da al

woman whom he had taken aboard. He embraced the woman, and he put his head in the lap of the woman. Then Floating-Across said to the woman, "Seek for lice on my head." Then the young woman searched his head. She found a louse. She was much frightened when she saw that it was a frog. Then he said, "Bite it." The woman only made a noise biting her nail. When she made a noise biting her nail, she said, "I am biting your louse." Then the love of the man increased very much when she had bitten his louse.

Then he and his new wife went ashore to the place where he staid. He had caught many seals to give them to his old wife. Then his old wife went down to the beach, and she saw the new wife whom he had married.

When they had finished taking the seals out of the canoe, the great woman put some of the seals aside. She said, "These shall be the seals of my sister." Then the man lay near his new wife in the night. Wolverine-Woman was his old wife. Then the man loved his new wife more because she was still young.

Then the man arose first in the morning. He said to his new wife, "If you hear a noise in our house, do not look up. That one might kill you."

Then, while it was still morning, the man went out to harpoon seals. When the man had gone out, his old wife also arose and sat down to eat the seals which he had obtained the day before. Then the young woman heard the noise of biting on the other side of the house. It sounded as though a dog were eating. Then she heard the noise becoming louder. Suddenly she looked up. Behold! it was Wolverine-Woman, who bolted down a whole (seal, beginning at) one end [eating the seal].

As soon as the young woman looked up, Wolverine-

k·la'kget KSEM-nâ<sup>0</sup>serga<sup>0</sup>. Ada g'idze dza'ktga<sup>0</sup>. Ada  
 lâ kse-a'xtgesge NE-KSE-nâ<sup>0</sup>lgetga<sup>0</sup>, adat gun-gâ<sup>0</sup> wul nâ<sup>0</sup>=  
 kesge su-pla'sem hanâ<sup>0</sup>xga, ada xts!E-g'a'yi t!em-lâ'nitga<sup>0</sup>.  
 Ada dza'ksa hanâ<sup>0</sup>xga<sup>0</sup>.

- 5 Adat g'a'lksetge y!û<sup>0</sup>taga wul dza'ksa su-na'kstga<sup>0</sup>.  
 Ada wul sa-dzagam-lu-ya'ltgetga<sup>0</sup>. Hî-ba'tsgetga<sup>0</sup>, ada wult  
 ge'redaxs KSEM-nâ<sup>0</sup>ser, "Gâ<sup>0</sup>l wula wâ'ldiu awâ<sup>0</sup>n?" Ada  
 ha'us KSEM-nâ<sup>0</sup>serga<sup>0</sup>, "K!abe-xstô'gat gâ<sup>0</sup>su da wi-sa'."  
 Ada ha'usga y!û<sup>0</sup>taga<sup>0</sup>: "Amî me dze g'ik asdi-wulâ'gut,  
 10 n dem dza'gun."

- Ada wul gun-iâ<sup>0</sup>t gesga awâ<sup>0</sup>sga<sup>0</sup> wul nâ<sup>0</sup>kesge NE-su-  
 na'kstga<sup>0</sup>. Gakstatnâ<sup>0</sup>, la na'ga nda-dza'ktga<sup>0</sup>, gan sem  
 lû<sup>0</sup>ntit ges KSEM-nâ<sup>0</sup>serga<sup>0</sup>. Adat dza'gutga<sup>0</sup>. Ada g'idzit  
 lgu'ksen demt dza'gutga<sup>0</sup>, a wu'lt hî-sa-g'ô'dze t!em-ga'ust  
 15 la g'ik sa-lu-lep-dâ'uŋtga<sup>0</sup>. Ada hē'ldē wā'ldi a gwa<sup>0</sup>.  
 Su-g'ā<sup>0</sup>wan da kʰi-yîdzya'dzēda NE-sa'mitga<sup>0</sup>, adat lu-g'as=  
 g'ô'dze hū<sup>0</sup>ŋensk-ga<sup>0</sup>. Ada wî-dza'ks KSEM-nâ<sup>0</sup>serga<sup>0</sup>.

- Ada wult kse-gâ<sup>0</sup>tga y!û<sup>0</sup>taga NE-gâ<sup>0</sup>tsga<sup>0</sup>, NE-lâ-na'kst=  
 ga<sup>0</sup>. Adat lli-gan-sū<sup>0</sup>t gesga lax-ô' NE-qam-dza'ksa su-  
 20 na'kstga<sup>0</sup>. Ada g'ik ha'ts!eksem dedū<sup>0</sup>lsga NE-su-na'kstga<sup>0</sup>.  
 Adat kʰi-g'asg'ô'dza NE-sa'mis KSEM-nâ<sup>0</sup>serga<sup>0</sup>. Adat  
 wa<sup>0</sup>xt gesga NE-ts!em-wā'ltga; na-xbī<sup>0</sup>lsga la'kget wul  
 wa<sup>0</sup>xtga<sup>0</sup>. Ada wul sem txal-yā<sup>0</sup>sget sī<sup>0</sup>p!ensga su-  
 na'kstga<sup>0</sup>.

- 25 Ada la g'ik k!E'felde sat, da na-g'ô'lga kstensâ'ltga  
 lgu-g'alā'ntgetga<sup>0</sup> asge demt ts!elā'yusga lēmkdī<sup>0</sup>tga<sup>0</sup> gu  
 da dza'ga desda ā'mt de sga-na'ktga<sup>0</sup>. Adat ge'redaxtga  
 lgu-g'alā'ntgetga<sup>0</sup> dze wula wā'lsge lēmkdī<sup>0</sup>tgetga<sup>0</sup>. Ada  
 ha'usga y!û<sup>0</sup>taga<sup>0</sup>, "Di-da'uŋ desda k!E'felte sa'da a dem  
 30 dīt ts!elā'yusemt." Ada ma'ŋede dep-gua'ī a'lge dīt nī<sup>0</sup>st=  
 ga<sup>0</sup>, ada ā'lge dep-txal-wā<sup>0</sup>dga<sup>0</sup>.

Txal-haxhō'igigada wulwa'lim sa'mit a'sga demt g'ī<sup>0</sup>nsga  
 lēmkdī<sup>0</sup>tga<sup>0</sup>. Lū'nksem sa'mim ma'ti demt dzā'ga lēm=

Woman began to choke. She almost died. When she recovered her breath, she went to the place where the young woman was lying, and she bit through her neck. Then the woman was dead.

The man felt that his new wife was dead. He quickly returned ashore. As soon as he reached the shore, he asked Wolverene-Woman, "What has happened to the one near you?" Then Wolverene-Woman said, "My sister has been asleep all day long." Then the man said, "If you have done any wrong to her, I shall kill you."

Then he went to the place where his new wife lay. Behold! she had been dead for a long time. Therefore he became very angry with Wolverene-Woman. He killed her. He was almost unable to kill her, because as soon as he cut her head off, it went back of itself. He did so many times. Finally he cut her flesh to pieces and sprinkled hellebore (?) on it. Then Wolverene-Woman was really dead.

Then the man took out the heart of his old wife and swung it over the dead body of his new wife. Then his new wife came to life. He cut to pieces the flesh of Wolverene-Woman and buried it in the house; it was the end of the fire where he buried her. Then his love for his new wife increased.

One day [again] his nine brothers-in-law came out of the woods to visit their sister who had been dead for some time. His brothers-in-law asked him where their sister was. Then the man said, "She went one day to visit you." Then they told him that they had not seen her and had not met her.

Each carried along meat, which they were going to give to their sister. It was dried meat of the mountain-

dí'yetgetga<sup>0</sup>. Ada wul q!amts!en ha'usga y!ũ<sup>0</sup>ta gesga su-na'kstga<sup>0</sup>, "Dze guldem-ga'odin! Ndâ, y!aga-yâ<sup>0</sup>n! Ada lu-t!ã<sup>0</sup>na na-ts!em-xsâ'yut."

Ada k!u!-humhũ'msgesga lgu-ts!uwã'ng'itga<sup>0</sup>. Ada k!u!-  
 5 lu-tgu-bã<sup>0</sup>t gesga ts!em-wã'lbgã<sup>0</sup> asga hũ'msgetga<sup>0</sup>. Su-  
 g'a<sup>0</sup>wun da wa'itga wul sge'resga l'emkdí'yetga<sup>0</sup> nat dza'=  
 gutga<sup>0</sup>. Adat wul de-wi-ha'utgesge wag'ã'utga<sup>0</sup> a ne-  
 wag'a'ut gesga n-!a'xstga<sup>0</sup>. Ada n-gã'ga demt kse-wôa'x-  
 sga ne-txamã'sga l'emkdí'yetga<sup>0</sup>, da al y!aga-k!a'xgege  
 10 y!ũ<sup>0</sup>taga<sup>0</sup>. Ada sa-lôgôm-bã<sup>0</sup>t gesga ne-xsâ<sup>0</sup>tga<sup>0</sup>. Adat  
 ya'tstga<sup>0</sup>. Ada wul wagait-uks-dã'u!sga xsâ' gesge wagait  
 g'ia<sup>0</sup>ksga<sup>0</sup> d!l su-na'kstga<sup>0</sup>.

Semgal sî<sup>0</sup>p!entge su-pl'a'sem na'kstga<sup>0</sup>. Ła a'ms gasga  
 na'ktga<sup>0</sup>, da wul wã'dem!gesga hanã<sup>0</sup>xga<sup>0</sup>. Ada Ła lu-  
 15 gwa'ntgesga sa'ga, ada wul kse-laxla'xsga lgu'lgem y!ũ<sup>0</sup>tat-  
 ga<sup>0</sup>. Ada sem-lu-ã'msga gã<sup>0</sup>tsga y!ũ<sup>0</sup>taga asga łat nî<sup>0</sup>sga  
 lgu'lgem y!ũ<sup>0</sup>tga<sup>0</sup>. Ła ga'udi kse-laxla'xsga lguã'm!gega da  
 lu-g'ã<sup>0</sup>xge gã<sup>0</sup>tsga su-pl'a'sem hanã<sup>0</sup>x ges dep negwã<sup>0</sup>tga<sup>0</sup>.

Ada wul wî-ha'utgetga<sup>0</sup>, gant ge'redaxtga na'kstga  
 20 gã<sup>0</sup>ga gana wî-ha'utgetga<sup>0</sup>. Ada ma'lesga wi-ga'tgetges  
 dep-negwã<sup>0</sup>tga<sup>0</sup>. Ada ha'usga y!ũ<sup>0</sup>ta gesga na'kstga<sup>0</sup>.  
 "Dem gã'yînga<sup>0</sup>."

Gan Ła k!E'relde sat, ada wul haldem-bã<sup>0</sup>sga hanã<sup>0</sup>xga<sup>0</sup>.  
 Adat wul k!lînã'mtga y!ũ<sup>0</sup>tage na-xsâ<sup>0</sup>m mesî<sup>0</sup>ntga d!l  
 25 na-ha-g'ayã'ntga<sup>0</sup> asge lgu'lgem y!ũ<sup>0</sup>tatga<sup>0</sup>. Ada ha'ut  
 gesga na'kstga<sup>0</sup>, "Dzeda' Ła wi-lã<sup>0</sup>ksa lguã'm!get, ada  
 wa'msde me dem g'e<sup>0</sup>nt gesga txan!l' sa'ga dem gaks  
 wul g'ap-wi-lã<sup>0</sup>kstga<sup>0</sup>."

Adat k!lîna'msga ha-k<sup>u</sup>da'kga<sup>0</sup> d!l t!ã<sup>0</sup>sga d!l ha-g'a-  
 30 yã'nem wa'tsaga<sup>0</sup>. "Gunaxnēsemg'a'd me dem su-wã'dit."  
 Ada wul se-g'ã'tgesga hanã<sup>0</sup>xga<sup>0</sup> d!l lguã'm!gega<sup>0</sup>. Ada  
 wul ba'tsget gesga na-qal-ts!a'ps negwã<sup>0</sup>tga<sup>0</sup>. Ada wult  
 dô'xsga ha-g'ayã'nem wa'tsaga d!l ha-k<sup>u</sup>da'kga<sup>0</sup> gant ha-  
 wã'lga<sup>0</sup>. Adat lu-dã<sup>0</sup>t gesga ts!em-xsâ'em mesî<sup>0</sup>nga<sup>0</sup>.



goat which their sister was to eat. Then the man said secretly to his young wife, "Get ready to go. Go down to the beach and sit down in my canoe."

Then the youngest brother smelled about. He ran about in the house, smelling. Soon he found the place where his sister who had been killed lay. Then he cried, while he was digging with his claws where she was buried. Before he had dug out the body of his sister, the man escaped to the shore. He went quickly aboard his canoe. Then he struck it, and the canoe went way out from the shore with his new wife.

He loved his young wife very much. After some time the woman was with child; and when the time was completed, she gave birth to a boy. Then the man was very glad when he saw the boy. After the child was born, the young woman longed for her parents.

She cried, therefore her husband asked her why she was crying. She told him that she was homesick for her parents. Then the man said to her, "You shall go there."

One day the woman arose, and the man gave her his copper canoe and his club for the boy. Then he said to his wife, "When the child is grown up, give him devil's-club every day until he is really grown up."

Then he gave her a bow and arrows and the otter club. "You shall call him Gunaxnēsemg'a'd." Then the woman started with her child. Then she came to her father's village. She took the otter club and the bow and the arrows and put them into the copper canoe.

Adat wul ye'ret gesga txa-g'il-hau'lisga qal-tsla'pga<sup>0</sup>.  
 Ada' al wul y!aga-yā<sup>0</sup>tga<sup>0</sup>, at gâ<sup>0</sup> ne-wā'lp negwā<sup>0</sup>tga<sup>0</sup>; ada  
 10 ɬa al nakɬ da al dza'ks negwā<sup>0</sup>tga<sup>0</sup> dīs nâ<sup>0</sup>tga<sup>0</sup>. Me'la-  
 de'ret gesga sgwa'i lu-t!ax!lâ'xɬgesga gagâ<sup>0</sup>t gesge wul  
 k!wâ'tgesga klâ'lu ɬgū<sup>0</sup>ɬgem hanā<sup>0</sup>xtga<sup>0</sup>; ada al g'ina-  
 daldū<sup>0</sup>lsa txalpdâ<sup>0</sup>ltga<sup>0</sup> ga-ne-bi<sup>0</sup>pgetga<sup>0</sup>.

Ada wul ks-gâ'gum tsli<sup>0</sup>nt gesga ne-wā'lbsga sī<sup>0</sup>lg'itga<sup>0</sup>.  
 Adat kse-sqā'getga sī<sup>0</sup>lg'itga<sup>0</sup>. Adat g'ik wul gâ<sup>0</sup> awā<sup>0</sup>  
 ne-aniā<sup>0</sup>sga sī<sup>0</sup>lg'idem ne-bi<sup>0</sup>ptga<sup>0</sup>, a dī k!e'relge ha'utga<sup>0</sup>  
 10 at sqā'getga<sup>0</sup>. Adat wul g'ik gâ<sup>0</sup> ne-wā'lpsga ne-g'ik-  
 aniā<sup>0</sup>tga<sup>0</sup>. Adat g'ik kse-sqā'gatga<sup>0</sup>. Adat g'ik wul tsli<sup>0</sup>nt  
 gesga ne-wā'lpsga ts!uwā'n-g'idem ne-bi<sup>0</sup>ptga<sup>0</sup>. Ada wul  
 sem lu-g'ā<sup>0</sup>sge gâ<sup>0</sup>ts ne-bi<sup>0</sup>ptga<sup>0</sup>, dat anâ'ga dem lu-t!ā<sup>0</sup>t  
 gesga ne-wā'lptga<sup>0</sup>.  
 15 Amō'stget wul dzô'gantga<sup>0</sup>. Ninli' wul dzô'xsga gwā<sup>0</sup>m  
 g'a'tga<sup>0</sup>; a wul ɬā' wula galkse-hē<sup>0</sup>tge ts!ā<sup>0</sup>resga ɬgwā'mɬ=  
 gega, a wul ɬā' wulat g'i<sup>0</sup>ntget nâ<sup>0</sup>t gesga wâ<sup>0</sup>mstega.  
 Gan-wā'ltga<sup>0</sup>, a dem wul se-hats!enā<sup>0</sup>set a gâ' dem hasa'xt=  
 ga<sup>0</sup>. Ninli' gant x-wâ'msentget nâ<sup>0</sup>tga<sup>0</sup>. Ada ɬā't wula  
 20 la'xsentga<sup>0</sup>.

Adat g'ik dô'ga txalpxdâ'ldē su-ma'xsem y!ū<sup>0</sup>ta dem  
 ne-sepsī<sup>0</sup>p!ensgetga<sup>0</sup>. Da wul sem ā'm a wul-p!a'stga<sup>0</sup>.  
 Wai, ɬa lu-gwā'ntgesga sa'ga, ada ɬa de'rem laā'xtga<sup>0</sup>.  
 Da ɬa gâ'msem a txanli' lax-yū<sup>0</sup>bet hē'ldē g'a'da de'ret;  
 25 a de'rem laā'xtga gan-wā'ltga<sup>0</sup>.

Ada wult hukhū<sup>0</sup>tgetge su-pla'sem y!ū<sup>0</sup>taga ne-sepsī<sup>0</sup>=  
 p!ensgetga<sup>0</sup>. Ada ha'utga<sup>0</sup>, "Dze da ɬā<sup>0</sup> dze dī-wulwā'nem  
 a gwa'i a dze wī-gâ'msem, ada dem dī-ha-de'rem laā'x=  
 dem. Lā'n dze tgu-k!a'nem a k<sup>u</sup>dō'n gwa<sup>0</sup>."

30 Ada wul haldem-g'ô'ltsga ne-sepsī<sup>0</sup>p!ensgetga<sup>0</sup>. Adat  
 ma'ɬet ges nâ<sup>0</sup>tga<sup>0</sup>. Adat anâ'xtget nâ<sup>0</sup>tga<sup>0</sup>. Ada wulat  
 gâ<sup>0</sup>tget nâ<sup>0</sup>tge net wul ye'resge xsâ<sup>0</sup>m mesī<sup>0</sup>nga<sup>0</sup>. Adat'  
 am-uks-gā<sup>0</sup>ksga ha-gayā'nem wa'tsaga<sup>0</sup>, dɬ ha-k<sup>u</sup>da'kga<sup>0</sup>,

Then she hid it right behind the town. Then she went down to the beach and went to her father's house; but her father and her mother had been dead a long time. Both had died because they were heavy at heart when their only daughter had been lost; but her four uncles remained alive.

First she entered the house of the eldest one, but the eldest one would not let her in [refused her out]. Then she went to the next eldest uncle, but he also spoke and refused her (admittance). Then she went to the house of the middle one, and he also would not let her in [refused her out]. Then she entered the house of her youngest uncle. Her uncle was very sad, and he allowed her to stay in his house.

She staid in the corner. That is where the poor people used to stay, for the child always had diarrhœa [the insides of the child always ran through] because his mother always gave him devil's-club. The reason she did so was that he should have good luck in all that he desired. Therefore his mother gave him devil's-club to eat. Therefore she always washed him.

He had four young men for his friends. He grew up well. When the time was completed, they died of starvation again. It was winter, and many people died in every country. It was so because they were starving.

Then the young man called his friends. He said, "If we stay here the whole winter, we shall also die of hunger. Come on! Let us travel about by canoe!"

Then his friends arose. Then he told his mother about it, and his mother allowed him (to go). Then his mother went to the place where the copper canoe was hidden. She just took out the otter club and the bow and the

dif ha-wā'lga<sup>0</sup>. Adat wula k'lik·līnā'mt gesge lḡū'lḡem  
y'lū<sup>0</sup>ta. Ada q'lā'mtslen sig·ā<sup>0</sup>tget gesga sem-ganlā<sup>0</sup>kga  
dif txalpxdā'ltga ne-sepsī'plensgetga<sup>0</sup>. Adat tgu-gā<sup>0</sup> tgu-  
k<sup>u</sup>dū<sup>0</sup>nsa Maxla-qxā'łaga<sup>0</sup>. Nak-txa-hayuwā<sup>0</sup>sga tgu-yā<sup>0</sup>=  
5 getga<sup>0</sup>. Ninlī' ks-gā'ḡem ḡō'itga<sup>0</sup>.

Adat nī' wul lī-halhō'ltge lax-leplō<sup>0</sup>b gesga e'relaga<sup>0</sup>.  
Ada wu'lt wā<sup>0</sup>kstga lḡu-wā'lksetga ne-ha-g'ayā'nem wa'tslat  
gesga lax-a'ksa<sup>0</sup>. Ada wul swā<sup>0</sup>xsgesga wa'tslaga at ḡā<sup>0</sup> wul  
lī-dā<sup>0</sup>sga e'relaga asī llaxstlā'ega. Txanlī' e'relat dat sem-  
10 lu-q'lā'ḡantga wa'tslaga e'rela gesga lax-leplō<sup>0</sup>pga<sup>0</sup>. Ada al  
g'ik ḡū<sup>0</sup>t gesga na-ha-wā'ltga<sup>0</sup>. Kpā'lg·atga sga-bū' se-e're-  
latga<sup>0</sup>. Adat sem-hā<sup>0</sup>n ne-xsā<sup>0</sup>t gesge ne-se-e'relatga<sup>0</sup>, a wul  
ninlī' e'rela di semḡ'id wunē' yas ne'rem gesge da ḡā'msemga<sup>0</sup>.

Ada lā tgi-yā<sup>0</sup>sga sa'ga da ḡō'itleksga wī-xsā'ga tslelem-  
15 hēhē<sup>0</sup>tge gesga Maxle-qxā'łaga<sup>0</sup>. Uks-mma'xsge na-ḡa-  
lā'xse e'relat a na-a'ḡasge xsā'ga lu-kstensā'łga<sup>0</sup>. Ada  
a'ḡet wula'ideḡ g'a'deḡ wula wā'tget. Txanlī' g'a'tga ḡa-  
wawā<sup>0</sup>tga<sup>0</sup>. Ada wul kse'rs nā<sup>0</sup>tga<sup>0</sup>. Ada wul ha'utga<sup>0</sup>,  
"Nnī<sup>0</sup>tgun lḡuḡō<sup>0</sup>lḡu a nī<sup>0</sup>dzezem gu nat su-wā<sup>0</sup>detget  
20 negwā<sup>0</sup>tges Gunaxnēsemḡ'a'd."

Ada semt nesga'tgetga ḡulā'ntga ḡa-ne-bī<sup>0</sup>pges nā<sup>0</sup>tga<sup>0</sup>.  
Ada ha'utge nā<sup>0</sup>tga<sup>0</sup>, "Ninlī' da dāḡ let da lḡō<sup>0</sup>ḡenda.  
Ninlī' ha nī<sup>0</sup>dzen." Asī hi-yā<sup>0</sup>ḡwa ha'uadī a ḡwa<sup>0</sup>, da al  
sa-bā'tsgaga xsā' gesga txa-g'ē<sup>0</sup>ka wā'lbga wul tlā<sup>0</sup>s  
25 nā<sup>0</sup>tga<sup>0</sup>. Da al me'la-k!abe-e'rela ḡilem-han-wā<sup>0</sup>kstga<sup>0</sup>.  
Ada al g'ik meḡa-k!a'psga k'līnā'mt gesga ḡa-ne-bī<sup>0</sup>ps  
nā<sup>0</sup>tga<sup>0</sup>. Da al k'lig'ī<sup>0</sup>t gesga e'relaga di k'līnā'mt gesga  
tsluwā'ng'itga<sup>0</sup>. Ada' wula bax-lā<sup>0</sup>tga<sup>0</sup>. Ada wī-saḡait-lu-  
am'ā'msga ḡa-ḡā<sup>0</sup>tga<sup>0</sup>.

30 Ada wul sem-ḡal wula dza'psga lḡwā'lksekga<sup>0</sup> wulā'itga  
yu-ha-k<sup>u</sup>da'ksetga<sup>0</sup>. Ada ninlī' su-pla'sem y'lū<sup>0</sup>ta ḡwa'ya  
huk-se-wulī<sup>0</sup>nsgetga<sup>0</sup> at ya'tslesḡem tslem-a'ks; ninlī' tlī<sup>0</sup>ben,  
plān' ḡanl e'rela, dif ḡ'ap-txanlī' ya'tslesk. Lu-q'lā'ḡande  
txanlī' wul leks-ḡig'a'da ya'tslesgat.

arrows, and she gave them to her son. Then he started secretly early one morning with his four friends, and he went about in the neighborhood of Metlakahtla. He went towards the south. That is where he went first.

Then he saw that the rocks were full of seals. The prince dipped his otter club into the water. The otter dived, going to the place where the seals lay sleeping. Then the otter verily destroyed all the seals on the rocks. Then he also shot them with his arrows. The number of the seals (he killed) was ten score. He filled his canoe with the seals he had killed, for seals were our principal food in winter.

When the day went down, the great canoe arrived and went into (the bay of) Metlakahtla. The seal-flippers showed over the gunwale of the canoe, and there were five men in it. Then the people did not know where he came from. All the people were puzzled. Then his mother went out. She said, "I think that is my child whom you see, whom his father called Gunaxnēsemg'a'd."

Then the three brothers of his mother laughed at her. Then they said to his mother, "That is your dear Diarrhœa-Child, the one whom you see." When they were saying this, the canoe quickly came ashore below the house where the mother lived. Then he gave little seals to those who had paddled for him, and he gave ten to each of the uncles of his mother, but he gave twenty seals to the youngest one. Then they carried them up. Then they all were happy.

Then the prince was a good hunter. He knew how to use the bow. That young man was an expert hunter of water-animals, — sea-lions, sea-otters, and seals, — and of all kinds of animals. All kinds of animals were killed by him.

Adat wā<sup>0</sup>tletget nā<sup>0</sup>tge sa'mi dīl txanlī' wul leks-g'ig'a'da  
 sa'mim ya'ts!esk a derem laā'gadēt. Ada a'łge na'kī wālt  
 da wi-lē'ksem yā<sup>0</sup>ktga<sup>0</sup>. Adat wul ē<sup>0</sup>tgesga ne-wā<sup>0</sup>t gu  
 na-k'łina'ms negwā<sup>0</sup>tges nī<sup>0</sup>t Gunaxnēsemg'a'd. Ada wul  
 5 txal-ia<sup>0</sup>sga ama wā'lt gesga spagait-g'a'tga<sup>0</sup>.

Ada wul hasa'xt gesga demt na'ksge łgū<sup>0</sup>łgem hanā<sup>0</sup>xs  
 ne-bi<sup>0</sup>ptga<sup>0</sup>. Ada a'łget anā'xdet negwā'tsga hanā<sup>0</sup>xga<sup>0</sup>.  
 Nin!ī' gant di-k'!ē<sup>0</sup>xgede łgwā'lksegem hanā<sup>0</sup>xga su-pl'a'sem  
 y!ū<sup>0</sup>taga<sup>0</sup>; a wul g'ap-hasa'xsga łgwā'lksegem hanā<sup>0</sup>x ges  
 10 nī<sup>0</sup>tga<sup>0</sup>; adat wul na'ksgetga su-pl'a'sem y!ū<sup>0</sup>taga łgu-  
 txaā'tga<sup>0</sup>.

Ada wult y!aga-gā<sup>0</sup>sge ne-xsā<sup>0</sup>m mesi<sup>0</sup>ntga<sup>0</sup>. Sem k!a-  
 tlā'xłgem lig-i-wā'lt ges dep-nī'atga. Ada wul se-haya'ts-  
 getga<sup>0</sup>. (A'mksa sem-g'ig'a'tge wul dedā'sga haya'tsgega.  
 15 Nin!ī' gwai wula dza'psesga haya'tsgega. Q!a'wutsxande  
 haya'tsk, ada sem-gal tlā'xłge wul g'i<sup>0</sup>ksdet; dem ē<sup>0</sup>sge  
 sga-bū'sge lig-i-wā'lksekt, łēlū'ng'it, ga-xsā', gant g'ap-  
 txanlī' aamwā'ł.) Lli-kpi<sup>0</sup>tsxant wul dza'ba haya'tsget a  
 na-xsā't gu da na-k'łina'ms negwā<sup>0</sup>tges nī<sup>0</sup>t asde asī  
 20 ts!ū<sup>0</sup>sgetga<sup>0</sup>. Ada galtsxa'n haya'tsgege ha-na'kstgesga  
 ła'mstga<sup>0</sup>. Ada g'ik galtsxa'ntgesga ga-ne-bi<sup>0</sup>pge nakst  
 dīl g'ik nagatsa'usga ne-bi<sup>0</sup>pgetga<sup>0</sup>. Nin!ī'et wul yā<sup>0</sup>detga<sup>0</sup>.

Ada hawa'łge nakī ndā-na'kst da hashō'sge huk-ga-  
 wuwā'łtgat' in-yā<sup>0</sup>ke wul max!e-bā<sup>0</sup> mes-plā'n a txa-g'ī'eke  
 25 łā<sup>0</sup>-qal-tsla'bem Max!e-qxā<sup>0</sup>la. Ada wult n!axnlū<sup>0</sup>tge ła'm-  
 sem hana<sup>0</sup>xs Gunaxnēsemg'a'tge ła wul max!e-bā<sup>0</sup>sge mes-  
 plā'nga<sup>0</sup>. Ada ha'ut gesge ła'mstga<sup>0</sup>, "Hasā'gau me dem  
 gū'sge mes-plā'nga<sup>0</sup>, dem hō'yu da dem se-tlat!ā<sup>0</sup>sgu.  
 G'ila' me dze nā-t!a'fent' ilā<sup>0</sup> n-li<sup>0</sup>tet."

30 Nin!ī' gan-di-haldem-g'ō'łsge su-pl'a'sem y!ū<sup>0</sup>ta gwa<sup>0</sup> dīl  
 g'ik txalpxdā<sup>0</sup>lde ne-sepsi<sup>0</sup>p!ensgetga<sup>0</sup>. Ada' wula sā<sup>0</sup>nt-  
 getga<sup>0</sup>. Gakstatnā'h, wī-mes-plā'n ła max!a-ha't!ekst a lax-  
 a'ksit. Ada hē'lde xsāt' in-yā<sup>0</sup>gedet. Adat gū<sup>0</sup>te su-

Then his mother sold bear-meat and all kinds of land-animals to those who were starving. Not long (after this) she made a great potlatch, and then she named the name which his father had given to him, *GUNAXNĒSEMGA'D*, and his wealth increased among the people.

Then he wished to marry the daughter of his uncle, but the father of the woman did not agree. Therefore the princess escaped with the young man, for the princess desired him very much. Then the young man married his cousin.

He took down his copper canoe. This was the most valuable property of our grandfathers. Then he made copper-plates. (Only chiefs had copper-plates. They would make copper-plates. A single copper-plate was very hard to buy, and a great amount of property — a large number of slaves, canoes, and all kinds of property — would equal it in value.) He made ten copper-plates out of the canoe that his father had given to him when he was small. Three copper-plates he gave as a marriage gift to his father-in-law, and three he gave to the uncles of his wife, and several to his uncles. Thus he distributed them.

Not very long after he was married, the hunters were excited pursuing a white sea-otter which was going along the channel below the old town of *Metlakahtla*. Then the mother-in-law of *GUNAXNĒSEMGA'D* heard that the white sea-otter was going along the channel. She said to her son-in-law, "I wish you to shoot the white sea-otter. I will use it to make a blanket. Do not make a spot of blood on its fur."

Then the young man and his four friends arose. They went aboard the canoe. Behold! a large white sea-otter was swimming along the channel on the water. Many canoes were pursuing it. Then the young man hit the

pla'sem y!ū<sup>0</sup>ta gwai wī-mes-plā'nga<sup>0</sup>. Adat wul lôgôm-gā<sup>0</sup>t gesga ne-xśā<sup>0</sup>tga<sup>0</sup>. Adat k·līna'msga plā'n gesge  
 5 ha-wā'lga<sup>0</sup>; gan ha'usge sig'a'demna'x gesga lġū<sup>0</sup>lġem hanā<sup>0</sup>xtga<sup>0</sup>, "Dā<sup>0</sup>l lu-ma<sup>0</sup>ksa wī-anā'set a g·ē<sup>0</sup>ket."

Ada wult gā<sup>0</sup>tge lġū<sup>0</sup>lġem hanā<sup>0</sup>xtge anā<sup>0</sup>sga<sup>0</sup>. Adat  
 y!aga-di-iā<sup>0</sup>tga<sup>0</sup>. Adat lu-mā<sup>0</sup>kstga<sup>0</sup>, lī-ba'fedet a lax-  
 a'kset, at na-yā<sup>0</sup>ksa iā<sup>0</sup>t. Adat g'ik lu-k'la'xst a ts!em-  
 10 a'kset. Adat lu-ts!ā<sup>0</sup>ksendet. Adat lī-da'xsent gesga  
 lax-a'kset. Sa-uks-da'ufe da g'ia<sup>0</sup>kset. Adat uks-yā<sup>0</sup>kedet.  
 Gaks wul wuks-yā<sup>0</sup>det dat gik uks-yā<sup>0</sup>kedet.

Sem sa-wagait-uks-dā'ufe da wul la'pga<sup>0</sup> dat g'ik wagait-  
 uks-yā<sup>0</sup>kedet a wul la'pga<sup>0</sup>; sem sa-la'ben t!epxā<sup>0</sup>dede  
 15 n!ā<sup>0</sup>x! kse-am-yā<sup>0</sup>de da ts!em-a'ksit. Ada k·lā<sup>0</sup>gede n!ā<sup>0</sup>x=  
 het' in-se-lī-t!ā<sup>0</sup>des naks Gunaxnēsemg'a'd gesga n-lax-  
 miā'nsga n!ē<sup>0</sup>xtga. Adat uks-de-lō'gat gesge g'ia<sup>0</sup>ksga<sup>0</sup>;  
 lā' wula lī-t!ā<sup>0</sup>sga hanā<sup>0</sup>x gesga n-lax-hak!ā<sup>0</sup>tga<sup>0</sup>. Sga-  
 bū<sup>0</sup>sga g'a'bensga n!ā<sup>0</sup>x!ga<sup>0</sup>, la g'ik wī-am-ha'utge asget  
 20 gun-gā<sup>0</sup>tget ges Gunaxnēsemg'a'tga<sup>0</sup>.

Ada wult hukhū<sup>0</sup>tgesge txalpxdā'lde ne-sepsi<sup>0</sup>nsgetga<sup>0</sup>.  
 Adat y!aga-gā<sup>0</sup>sge xśā<sup>0</sup>ga<sup>0</sup>, dīl (mesū<sup>0</sup>l) maō'lkga<sup>0</sup>, dīl  
 hū<sup>0</sup>lensga<sup>0</sup>, dīl maā'nga<sup>0</sup>. Adat wul gā<sup>0</sup>sge na-ha-k<sup>u</sup>da'kt-  
 ga<sup>0</sup> dīl na-hawā'ltga<sup>0</sup>. Ada wula uks-lā<sup>0</sup>tget gesget yā<sup>0</sup>=  
 25 kesge n!ā<sup>0</sup>x!ga<sup>0</sup> gut' in-de-bā<sup>0</sup>sge na'kstga<sup>0</sup>. Ada wul  
 sem-lu-g'a'unsgem wā'itga<sup>0</sup>. Nak-txa-gīsi-yā<sup>0</sup>sga ha'besge  
 n!ē<sup>0</sup>x!ga<sup>0</sup>. Nī<sup>0</sup> lat wutwā<sup>0</sup>tge t!epxā<sup>0</sup>detge n!ā<sup>0</sup>x!ge n-dū<sup>0</sup>be  
 wī-sganē<sup>0</sup>sem Kwe<sup>0</sup>xt, da wul se-xlīna-mma'xsget a na-  
 s'ia<sup>0</sup>nda a'ksga<sup>0</sup>. Xlīna-de-dā'ufetge hanā<sup>0</sup>xga<sup>0</sup>.

30 Ada wul dī-gun-a'xlgesge xśā<sup>0</sup>ge asge<sup>1</sup> ne-wul-xlīna-ga-  
 dā'ufsgge n!ē<sup>0</sup>x!ga<sup>0</sup>. Adat wul gā<sup>0</sup>sge mea'wulkga, adat  
 wul txal-hō'ksenesge lô<sup>0</sup>p gesge ne-ts!uwā'ntga<sup>0</sup>. Adat

<sup>1</sup> Or xśā'gesge.



great white sea-otter. He took it aboard his canoe. Then he gave the sea-otter to his mother-in-law. Then she took off the skin of the sea-otter. Suddenly a drop of blood fell from the place where the arrow had hit it; therefore the chieftainess said to the young woman, "My dear, wash the skin in the water below the house."

Then the young woman took the skin. She went down to the beach and washed it in the water. She spread it on the water and washed off the blood. Then she kicked it in the water and rinsed it out. Then she threw it flat on the water. Suddenly it drifted out seaward. She followed it seaward. Still it was going out while she was following it.

It quickly went far out to where it was deep, and she followed it to where it was deep. Then suddenly two killer-whales came up, and came out of the water. One of the killer-whales put the wife of Gunaxnēsemg'a'd on (his back) at the base of his dorsal fin. Then they went out with her seaward, and the woman was all the time sitting on his back. Every time the killer-whale came up, she shouted, asking Gunaxnēsemg'a'd to come.

Then his four friends called him. He took down the canoe and a rope, hellebore, and a chamber-vessel. Then he took his bow and his arrows. Then they went down to pursue the killer-whales which had run away with his wife. Then they paddled with all their strength. The killer-whales were going northward. When the two killer-whales came to the foot of the great mountain Kwē<sup>0</sup>xt, they suddenly went down head-first to the bottom of the water. They went down head-first with the woman.

When the canoe came to the place where the killer-whales had gone down head-first, (Gunaxnēsemg'a'd) took the rope and he put a stone at its end. Then he threw

wul tgi-ma'gatga<sup>0</sup>. Łā lu-ğa'odi g'a'wutsxantge, adat wul lū<sup>0</sup>-nde-tslī<sup>0</sup>betga<sup>0</sup>. Ada g'ik lu-ğa'odit dat wul gwā'ntgesge g'ē<sup>0</sup>kega<sup>0</sup>.

- Ada wul ha'us Gunaxnēsemg'a'd gesge n-dedā<sup>0</sup>tga<sup>0</sup>,  
 5 "Ne ła dem gwā'ntgī da n dem sū<sup>0</sup> meā'wulget. Dze ła me sem bā<sup>0</sup>lł ne-wul-sū<sup>0</sup>t, ada me dem sem-wulā'yi ła gwā'ntgut. Ła ā'm wul lig'i-g'ā'ksesem, dem gaks wul lu-ya'ltga. Ada n dem g'ik ha'tsleksem sū<sup>0</sup> meā'wulget; ada dze ła lu-ya'ltgi, ada me-dem sem-wul-man-sā<sup>0</sup>k'lut."  
 10 Adat wula tgi-da'msga meā'wulkga<sup>0</sup>. Ła tgi-a'xłget gesge ne-s'ia'ndesge a'ksge, dat wula sū<sup>0</sup>sge meā'wulkga<sup>0</sup>, adat wulwulā'ida ne-dedā<sup>0</sup>te łat gwā'ntgesge ge'renksem lax-yū<sup>0</sup>beda ne-s'ia'ndesge a'ksga<sup>0</sup>.

- Da wul sa-lôgôm-bā<sup>0</sup>tga<sup>0</sup>. Adat se-lłi-wā<sup>0</sup>sge wul hiyā<sup>0</sup>=  
 15 gwa ga-se-siā<sup>0</sup>nsge ha<sup>0</sup>xga<sup>0</sup>. Ada wult gā<sup>0</sup>det Gunaxnēsemg'a'd na-k<sup>0</sup>dū<sup>0</sup>stga<sup>0</sup>, adat lu-xba-g'asgô'dze ne-ga-tslēl:tsl'a'lsge hā<sup>0</sup>xga<sup>0</sup>. Al ga-sū<sup>0</sup>nsge hā<sup>0</sup>xga<sup>0</sup>. Ada sem wī-sagait-ga-łgusge'reda txanlī'sge hā<sup>0</sup>xga<sup>0</sup> a łat nī gô'ibat. Ada wul lī<sup>0</sup>mit asga lu-ama ga-gā<sup>0</sup>tga<sup>0</sup>, —



20

Q'ā - gai ts!a' - lu gwa' - la.<sup>1</sup>

Ada' wul di-sagait-lī<sup>0</sup>misge txanlī'tga<sup>0</sup>:<sup>2</sup>

"Des dī wā'ldi a klā'i;  
 Des dī wā'ldi a klā'i;  
 Des dī wā'ldi a klā'i."

- 25 "Asī gaks dā'ułsdet' in-gā<sup>0</sup>sde na'ksen da awā<sup>0</sup>nt. Se-ā'mł yā<sup>0</sup>n, dep dem awul-ma'gan."

- Ada' wult g'ī<sup>0</sup>sgetget Gunaxnēsemg'a'tge wul wā<sup>0</sup>ltga<sup>0</sup>. Ā'msge sga-na'ktga<sup>0</sup>, dat g'ik lłi-wā' wul wā'lsge sts!ā<sup>0</sup>lga<sup>0</sup>. Hi-yā<sup>0</sup>gwa se-lek-lax-a'ksetga<sup>0</sup>. Adat g'ik sga-bā<sup>0</sup>tet Gu-  
 30 naxnēsemg'a'tga<sup>0</sup>, at g'adzgô'dze ganga'nga<sup>0</sup>. Ada sem-

<sup>1</sup> Repeated three times.<sup>2</sup> Same tune as before.

it down (into the water). After he had finished one, he tied another one to its end, and he finished when they touched below (the bottom).

Then Gunaxnēsemg'a'd said to those who were with him, "When I touch (the bottom), I shall swing the rope. When you feel it swinging, you will know that I touched (the bottom). Then just float about until I return. Then I shall again swing the rope when I return, and then you shall pull it up."

Then he went down the rope hand over hand. When he reached down below the bottom of the water, he shook the rope, and those with him knew that he had touched dry ground at the bottom of the water.

Then he went along (a trail). Then he came where geese were digging roots. Gunaxnēsemg'a'd took his knife, and cut across the eyes of the geese. The geese had been blind. Then all the geese [together] were very glad when they saw the light. Then they sang because they were happy, —

"Open are my eyes, gwa'la,  
Open are my eyes, gwa'la,  
Open are my eyes, gwa'la."

Then they all sang together, —

"That happened to me too,  
That happened to me too,  
That happened to me too."

"The one who took your wife went past near you. Just go along! We shall help you."

Then Gunaxnēsemg'a'd went past the place where they were. After some time he came to a place where a Beaver was, who was working on the water. Then Gunaxnēsemg'a'd assisted him and cut down trees. Then

lu-am'ā'm ga-gâ<sup>0</sup>tsga sts!â'lga<sup>0</sup>. Adat ma'ŋe "Asi gaks  
dā'uŋsdeŋ' in-wulā'gwe na'ksent a awā<sup>0</sup>nt." Ada g'ik sagait-  
ha'usge sts!â'lga<sup>0</sup>, "Dep dem awul-ma'gant, dem sa-t!at!ā<sup>0</sup>-  
tem gwa<sup>0</sup>. Se-ā'mŋ yā<sup>0</sup>n." Ada g'ik wul yā<sup>0</sup>tga<sup>0</sup> asget  
5 yā<sup>0</sup>kesge n!ā<sup>0</sup>x!ga<sup>0</sup>.

Ēā de'lpgesge qal-tsla'psge nā<sup>0</sup>x!ge ŋat wā<sup>0</sup>sge ne-  
xpī<sup>0</sup>lsge qal-tsla'pge. Ada wult nī<sup>0</sup>sge wul hē<sup>0</sup>tgesge  
ŋgu-wā'lpga<sup>0</sup>. Ada wul ts!ī<sup>0</sup>ntga<sup>0</sup>, adat nī<sup>0</sup>sga wī-wut!a-  
g'a'dem gasgâ<sup>0</sup>sga<sup>0</sup> hiyā'gwa q!ā<sup>0</sup>lxdede dzô'ga n-la'kt.  
10 Hi-ts!ī<sup>0</sup>ns Gunaxnēsemg'a'tga<sup>0</sup> da wī-se-ayawa'gat Ksem-  
gasgâ<sup>0</sup>sga<sup>0</sup> asget bū<sup>0</sup>ltgesge ne-g'a'desge qal-tsla'pga<sup>0</sup>.  
Nin!ī't' in-g'ap-li<sup>0</sup>tsge dzô'gatga<sup>0</sup>.

Adat sa-lu-t!ū<sup>0</sup>stget Gunaxnēsemg'a'tge ne-wundā<sup>0</sup>t ges  
nī<sup>0</sup>t, asī gaxgā<sup>0</sup>xsesge wī-g!asgâ<sup>0</sup>sge dat g'ik sa-lu-t!ū<sup>0</sup>sge  
15 dem ne-se-nā<sup>0</sup>tsgetga<sup>0</sup>. Adat g'ik k!īnā'mt ges nī<sup>0</sup>t a  
demt ha-g'a'ŋgesge dem x-da'xstge dem x!ep-hô'ksent gesge  
ne-ts!uwā'nsge ne-ts!a'xtga<sup>0</sup>.

Ada wul sa-ŋe<sup>0</sup>xges Ksem-gasgâ<sup>0</sup>sga<sup>0</sup>. Adat wul gā<sup>0</sup>s  
Gunaxnēsemg'a'tga<sup>0</sup>, adat lu-t!ū<sup>0</sup>st gesge ne-ts!em-ŋe'r na-  
20 ga-q!ā'it a ne-spagait-li<sup>0</sup>tga<sup>0</sup>. Da al ts!ēem-ha'pda n!ā<sup>0</sup>x!et  
guga dzô'gat gesge qal-tsla'pga<sup>0</sup> ne-wā'lpaga<sup>0</sup>. Adat ge'=  
redaxtge a gā' dze gan-ha'ut. Adat ma'ŋetget Ksem-  
gasgâ<sup>0</sup>sge asdi-bā<sup>0</sup> ne-lā'gwu q!ā'lexdet. Ada man-gwa'ŋge  
ne-li<sup>0</sup>m hak!ā<sup>0</sup>tge gan-ha'utga<sup>0</sup>.

25 Adat leple'p!egantge nā<sup>0</sup>x!ge ne-spagait-li<sup>0</sup>tga<sup>0</sup>, asge  
ge'redekstge. Ada a'ŋget wā'ŋ gā<sup>0</sup>. Da' wula ha'ts!eksem  
g'ik kse-ga'udesde g'a'tda<sup>0</sup> at ha'psge ne-wula amyā<sup>0</sup>tga<sup>0</sup>.

Ada' wula kse-ŋā<sup>0</sup>tges Gunaxnēsemg'a'd gesge ne-wul  
ye'retga<sup>0</sup>. Ada wult ge'redaxdet Ksem-gasgâ<sup>0</sup>sga<sup>0</sup>, "Aŋ  
30 me n!axn!ō<sup>0</sup>di gu xstāmqt a g'īl-hau'lit? Nin!ī' dem lagwa  
se-nā<sup>0</sup>ga na'ksen gan ŋa se-ā'ŋetga<sup>0</sup>. Nin!ī' n!axn!ō'yīn  
ha'utga<sup>0</sup>. Ndô<sup>0</sup>, gā'sge wul huwā'lsge y!ū<sup>0</sup>tage būs la'=  
getga<sup>0</sup>. N dem al awul-ma'gan a sga-na'k dze wā'n." Ada

the Beaver was very happy. He told him, "The one who did that to your wife went by near you." Then the Beaver also said, "I shall help you. I shall make lakes here. Just go along!" Then he went along, following the killer-whales.

He was near the town of the Killer-Whales, and then he came to the end of the town. Then he saw a small house standing there. He entered. Then the great old Crane saw him, who was warming his back by the fire. As soon as Gunaxnēsemg'a'd entered, Crane-Woman at once shouted to warn the people of the town. It was she who really watched the camp.

Then Gunaxnēsemg'a'd quickly held out to her tobacco, when the great Crane opened her mouth, and he held out to her something to make a harpoon-point. Then he gave it to her to make a harpoon-point, to eat flounders, and to use it at the end of her nose.

Then Crane-Woman was suddenly quiet. She took Gunaxnēsemg'a'd and pushed him under her wings among her feathers. Then the Killer-Whales who lived in the town rushed into her house. — Then they asked her why she had spoken. Then Crane-Woman told them that she had fallen into the fire while warming her back, and that the feathers of her back were burned. Therefore she had spoken.

Then the Killer-Whales turned over [among] her feathers, searching. They did not find anything. Then the people went out again, and went to where they had come from.

Then Gunaxnēsemg'a'd came out of the place where he had hidden. Then Crane-Woman asked him, "Don't you hear the noise in the woods? That is where they cut wood to make a fin for your wife. Therefore they cut wood. That is what you hear. Go to where the man is who is splitting wood. I shall help you right along."

wul bax-iā<sup>0</sup>s Gunaxnēsemg'a'd gesge wul huwā'lsge būs  
la'getga<sup>0</sup>. Ada yī'ret gesge y!ū<sup>0</sup>taga<sup>0</sup> la demt ma'xsentge  
būs la'getga<sup>0</sup> ne-lū<sup>0</sup>tga<sup>0</sup>. Wuta'-lū'dem mesī<sup>0</sup>nge hō'itga<sup>0</sup>;  
lat g'ap-ma'xsensge wī-la'kga<sup>0</sup>. Da a'l se-lu-txas-lā<sup>0</sup>tges  
5 Gunaxnēsemg'a'tge wī-la'kge dem bū'sesge y!ū<sup>0</sup>taga<sup>0</sup>.

Adat wult gā<sup>0</sup>tge y!ū<sup>0</sup>taga g'autsxantge ne-lū'dem  
mesī<sup>0</sup>ntga<sup>0</sup>. Adat ba'ts!end gesga wī-la'ktga<sup>0</sup>. Adat wul  
t!ā<sup>0</sup>pt a na-wī-da'xft. Ła g'ik k!ē'reldet wula t!ā<sup>0</sup>ptga<sup>0</sup>  
da sem-lu-ba'tsget gesge ts!em-ā<sup>0</sup>xs Gunaxnēsemg'a'd a  
10 wul lu-hat!ek-lā<sup>0</sup>tgedet a ts!em-la'kga<sup>0</sup>. Sem-xts!e-qla'ide  
lū'dem mesī<sup>0</sup>nge ada lu-p!ā<sup>0</sup>t gesge ts!em-la'kga<sup>0</sup>.

Adat g'ik gā<sup>0</sup> g'ik g'a'utsxande lū'dem mesī<sup>0</sup>nge; adat  
g'ik ha'ts!eksem ba'ts!entga<sup>0</sup>. Adat g'ik t!ā<sup>0</sup>ptga<sup>0</sup>. Ha'  
ts!eksem g'ik hō'ig'igade ne-lā<sup>0</sup> wā'ltge dā'uł. Ada g'ik  
15 ha'ts!eksem lu-plā<sup>0</sup> ne-lū<sup>0</sup>tga<sup>0</sup>. Ada wul se-g'idi-hē'itgesge  
wī-y!ū<sup>0</sup>taga<sup>0</sup>. A'łge xsta'ltgetga<sup>0</sup>. Ada wul wī-ha'utgetga<sup>0</sup>.  
Ada asī wī-ha'utget da lep-g'ılks-dedā'lxsetga<sup>0</sup>, a ha'utga<sup>0</sup>,  
“Ne-dzaga-tgun-ha'u dze ha'usde sem'ā'g'it a klā'i a wul  
wāl ne-lū'dem mesī<sup>0</sup>nda k'ł'nā<sup>0</sup>nqlanu,” a wī-wi-ha'utget  
20 “Yī, yī, yī,” a sem-wī-am-ha'utga<sup>0</sup>.

Ada wul sa-gun-hē<sup>0</sup>tges Gunaxnēsemg'a'd a awā<sup>0</sup>sge  
wī-y!ū<sup>0</sup>taga<sup>0</sup>. “Gā<sup>0</sup> gan-ha'undē?” de-ya'ga<sup>0</sup>. “Gā<sup>0</sup> da gu  
gan-haha'unt gan-wi-ha'utgent?” Ada wul sa-qlā'gatge  
wī-xā<sup>0</sup>ge ts!a'ltga<sup>0</sup>. Adat nī<sup>0</sup> wul gun-hē'tget gesge  
25 awā<sup>0</sup>tga<sup>0</sup>. “Nā<sup>0</sup>t, hiyā<sup>0</sup>gwa wī-ha'utgu da wul wāl ne-  
lū'dem mesī<sup>0</sup>en na-xā'yut. Bā<sup>0</sup>senu da demt dza'kdu.  
Ninlī' gan-wi-ha'utgut.” Ada g'ik wul wī-ha'utgetga<sup>0</sup>, “Hī,  
hī, hī. Ne-dzaga-tgun-ha'us GEMES-n!ē<sup>0</sup>xfe dze da wāl  
ne-lū<sup>0</sup>dem mesī<sup>0</sup>ndē.”

30 Ada wul ha'us Gunaxnēsemg'a'tga<sup>0</sup>, “Nda' da dem  
nī<sup>0</sup>dzu.” Adat gun-nī<sup>0</sup>ts!entge wī-xā<sup>0</sup>ge ne-lū'dem mesī<sup>0</sup>nt  
ges nī<sup>0</sup>t. Adat dō'xdet Gunaxnēsemg'a'tge gō<sup>0</sup>psxande

Then Gunaxnēsemg'a'd went up to where he was splitting wood. He hid from the man who was splitting wood, and who put his wedge against it. He was using large copper wedges. He put it right against the great log. Gunaxnēsemg'a'd quickly crawled into the log that the man was going to split.

Then the man took one of his copper wedges and put it endwise against the great log. Then he struck it with his great hammer. When he had struck it once, (the wedge) stood right in the mouth of Gunaxnēsemg'a'd because he had gone inside of the log. Then he bit across (the point of the) copper wedge, and it was broken in the log.

Then (the slave) took another copper wedge and put it on again, and he struck it. It happened as it had been before. His wedge was broken again in (the log). Then the great man stood there. He did not say anything. He cried; and while he was crying, he talked to himself, saying, "The chief will scold me on account of what happened to his copper wedge, I broke it," and he was crying, "Yī, yī, yī!" He was crying aloud.

Suddenly Gunaxnēsemg'a'd stood near the great man. "Why are you crying?" he said. "Why are you talking while you are crying?" Then the great slave suddenly opened his eyes, and he saw him who was standing near him. "My dear, I am crying on account of what has happened to my master's copper wedges. I am afraid he will kill me. Therefore I am crying." And again he cried, "Hī, hī, hī! GEMES-n!ē<sup>0</sup>xī will scold on account of what happened to his copper wedges."

Then Gunaxnēsemg'a'd said, "Give them to me. Let me see them." Then the great slave showed him the copper wedges. Then Gunaxnēsemg'a'd took the two

lū'dem mesī'⁰nga⁰. Adat lu-lā'⁰lt gesge ts!em-ā'⁰xtga⁰. Ada ha'ts!eksem haxhō'ig'igade ne-lā'⁰ wul wā'ltga⁰. Ada sem-lu-ā'm gā'⁰tsge wi-y!ū'⁰taga⁰, a wul ha'ts!eksem hax-hō'ig'iga ne-lū'dem mesī'⁰ntga⁰.

- 5 Ha'ts!eksem k'līlk'līna'mdet Gunaxnēsemg'a'tga⁰. Adat g'īk k'līna'm ne-wundā'⁰tga⁰. G'īlks-ats!ā'⁰ntk wā'⁰ xā'⁰ gwa⁰. Ada hiyā'⁰gwat pīā'res Gunaxnēsemg'a'tga ał ma'la, "Ła nin!ī' dem la'gwa se-nlē'⁰ga na'ksen gan-se-ā'lgut. Sū'⁰na y'fren; la dem gatgō'it!eksa t!epxadā'ldē nī'⁰nsgu; 10 adat lu-wā'ng'īn."

- Ada ha'⁰wa'łge nakł nde-y'fres Gunaxnēsemg'a'd, da al se-gatgō'et!eksge nī'⁰neksge G'īlks-ats!ā'⁰ntk a dem wul-wa'lit. Ada wult klut-men-mma'xsensge ne-ga-ts!ā'⁰ts!ext a humhū'msgetga⁰. "Īs-Gunaxnēsemg'a'd gun hū'migage, 15 hm, hm. Īs-Gunaxnēsemg'a't gun hū'migage, hm, hm." Ada wult gā'⁰tge wī-na'kstge ga'ntga⁰. Adat wul yā'⁰get=ga⁰ asga ha'utga⁰, "Ndał dem wul wā'tge na-ha'usent, ā? Ndā'⁰ wulwā'lisem, bū'insem. Ndā'⁰ y!aga-wā'lxsesem." Nin!ī' nī'⁰neksge y!ū'⁰ta gwa⁰ Ksem-wa'ts!a klā'⁰ltga, adat 20 Ksem-les'īā'nge g'īk klā'⁰ltga⁰. Nin!ī' gant hūmg'a'tga⁰.

- Ada wu'ł wulwa'litga⁰. Ada wul y!aga-ga-dā'ultga⁰. Ada g'īk ha'ts!eksem gun-īā'⁰s Gunaxnēsemg'a't gesge awā'⁰s G'īlks-ats!ā'⁰ntgege. Ada ha'ut ges Gunaxnēsem-g'a'tga⁰, "Dem y!aga-gō'ltsegau xtem-da'ktem tla'łxan. 25 Ada hasa'gau da dem lu-ha't!ek-lā'⁰tgen, dem man-be'ts!enu da na-nak-stā'⁰ gam-ga'ntgeda nak-ts!e-wā'łbet. Ada demt hē'⁰dzige na-xā'igesge demt gun-a'ksigiga⁰. Wī-qō'ge dem g'a'bu. Dze da' lā ts!ī'⁰ni dan dem sa-de-ga'inat asge n-lax'ō'sge ganem-dā'⁰xga⁰. Ada n dem sa-l!i-t!ū'⁰sa ne- 30 galdem-a'ksgu da lax-n-la'k. Ada dem lū-dzaga-hō'ltgesge wā'lpga a na-p!ū'⁰tgetga⁰. Ada dem wul kse-lā'⁰tgen da spagait-tla'łxan. Stū'⁰p!el wul t!ā'⁰ na'ksen. Nin!ī' me dem wul gā'⁰tga⁰. Ada me dem kse-de-bā'⁰tga⁰. Ada



copper wedges and put them into his mouth, and they were the same as they had been before. Then the great man was happy because his copper wedges were whole again.

Gunaxnēsemg'a'd also gave him something. He gave him also tobacco. G'ilks-ats!ā<sup>0</sup>ntk was the name of the slave. Then he reported to Gunaxnēsemg'a'd, and told him, "This is to be the wood to make a dorsal fin for your wife. Therefore this wood is being cut. You better hide when my two wives are coming. They might discover you."

It was not long after Gunaxnēsemg'a'd had hidden when the wives of G'ilks-ats!ā<sup>0</sup>ntk suddenly arrived to carry (the wood). They put their noses about, sniffing. "I smell the smell of Gunaxnēsemg'a'd, maybe. Hm, hm!" Then their great husband took a stick and drove them away, saying, "Where should he come from of whom you speak, eh? Go along! Carry (the wood)! Get away! Go along!" These were the wives of this man. Otter-Woman was one, and Mink-Woman was the other. Therefore they scented the man.

Then they carried (the wood). They went down, and Gunaxnēsemg'a'd went up to G'ilks-ats!ā<sup>0</sup>ntk again. He said to Gunaxnēsemg'a'd, "I shall carry rotten wood tied in a bundle. I wish you to creep into it. I shall place it on one side of the door of the house. Then my master will send me to get water. I shall dip it up in a large basket. When I enter, I shall fall with it from the top of the ladder. Then I shall throw my bucket of water on the fireplace. Then the inside of the house will be full of steam. Then come out on the rotten wood. Your wife is sitting in the rear of the house. Take her and run out with her. I shall swell up in the doorway. Then I shall close the doorway, and nobody will get over me.

dem al se-sqa-gi<sup>0</sup>tgu da leksâ'gat. Ada demt q!â'pegan  
leksâ'gat. Ada a'iget nâ<sup>0</sup> demt' in-lli-q!an-a'xlgî. Dem  
gaks wul gatgô'itlekse nî<sup>0</sup>enksgu, nin!i' demt' in-na-gagô'ga  
be'nu. Ada wu'l dem tgi-yâ<sup>0</sup>tga<sup>0</sup>. Ada demt yâ<sup>0</sup>ken  
5 geg'a'tga<sup>0</sup>." Ła ga'udi ha'udi hi-â'gwa<sup>0</sup>.<sup>1</sup>

Ada wult gô'!ts!exsge x!em-da'k!em t!a'!xan wul lu-txas-  
hë<sup>0</sup>tges Gunaxnësemg'a'tga<sup>0</sup>. Adat wagait-ts!em-gô'!ts!ext  
gesge ts!em-ts!e-wâ'!pga<sup>0</sup>. Adat men-hë<sup>0</sup>nt gesge ne-stâ<sup>0</sup>sge  
gam-ga'ntgega<sup>0</sup>. Hit hë<sup>0</sup>ntge y!û<sup>0</sup>taga da nî<sup>0</sup>dzede wul  
10 lebagait-det!â<sup>0</sup> nakst ge'sge ne-g'a'gasge la'kga<sup>0</sup>. Ada  
sem-txal-yâ<sup>0</sup> wi-se-la'kset a hats!a'x!getga<sup>0</sup>. Ada Ła sem-  
g'apg'a'pgesga leplô<sup>0</sup>pga<sup>0</sup>, ada wult hë<sup>0</sup>tstge sem'a'g'itget  
G'ilks-ats!â<sup>0</sup>ntget at gun-a'ksgetga<sup>0</sup>. Ada wult gâ<sup>0</sup>sga  
wi-gô'gga<sup>0</sup>. Ada wu'l yâ<sup>0</sup>t gesge dem a'ksgetga<sup>0</sup>. Ła  
15 lu-ya'!tgetga<sup>0</sup>, ada Ła ts!i<sup>0</sup>nt da sem-sa-ga'inaga<sup>0</sup>. Adat  
llî-tlû<sup>0</sup>se na-galdem-a'ksget gesge lax-n-la'kga<sup>0</sup>. Da sem-  
lu-dzaga-hô'!tge plû<sup>0</sup>tge da ts!a-wâ'!b. Da sem-sa-kse-bâ<sup>0</sup>  
y!û<sup>0</sup>ta da ne-wul lu-hë<sup>0</sup>tge da ts!em-t!â'!xan. Adat wula  
gâ<sup>0</sup> wul t!â<sup>0</sup> na'kstga<sup>0</sup>. Adat kse-de-bâ<sup>0</sup>tga<sup>0</sup>. Da a'l sa-  
20 sga-gi<sup>0</sup>tge wi-be'ns G'ilks-ats!â<sup>0</sup>ntge da leksâ'g. Ada  
a'iget nâ<sup>0</sup> kse-a'x!get. Da wul gatgô'itleksa nî<sup>0</sup>neksget-  
ga<sup>0</sup>, adat na-gagô'ga wi-ba'ntga<sup>0</sup>.

Da a'l wul sem-bâ<sup>0</sup>s Gunaxnësemg'a'tga<sup>0</sup>. Gô'!ts!egatge  
na'kstga<sup>0</sup>; at sem-de-bâ<sup>0</sup>t. Dat wul llî-wâ<sup>0</sup> ne-xbi<sup>0</sup>!sga  
25 qal-ts!a'p guge wul-t!â<sup>0</sup> ne-si<sup>0</sup>pl!ensgem gasgâ<sup>0</sup>stga<sup>0</sup>. Ada  
wult sem-sa'k!ide wi-gasgâ<sup>0</sup>se na-t!em-lâ'mit a demt sa-  
g'a'!xbi-g'a'!ges Gunaxnësemg'a'd ā ne-wi-ts!a'xtga<sup>0</sup>. Adat  
gi<sup>0</sup>stga<sup>0</sup> gala'm-g'a'!getga<sup>0</sup>. Ada ha'usga gasgâ<sup>0</sup>s ges  
nî<sup>0</sup>tga<sup>0</sup>, "Se-ā'm! yâ<sup>0</sup>n, a'!ge n dem hanwulā'gun."

30 Nēi Łat gi<sup>0</sup>sge wul t!â<sup>0</sup>sge wi-gasgâ<sup>0</sup>sge dat n!ax!nū'  
wul hashô'sge txalā'ntga<sup>0</sup>, at wul yâ<sup>0</sup>ketge n!ā'x!ga<sup>0</sup>.  
Adat wul g'ilwul-bâ<sup>0</sup>tget G'ileks-ats!â<sup>0</sup>ntge txan!i<sup>0</sup>sge

<sup>1</sup> Or ha'udi a gwa<sup>0</sup>.

Then my wives will come and will peck my belly, and it will go down, and the people will pursue you." Then he finished speaking this.

Then he carried the bundle of rotten wood in which Gunaxnēsemg'a'd was. He carried it into the house and placed it by the side of the door. As soon as the man had put it down, he saw his wife sitting by herself in front of the fire. The fire in front of her was made to be very large. When the stones were red-hot, the chief sent G'ilks-ats!ā<sup>0</sup>ntk to get water. Then he took a great basket and went to get water. When he returned, he entered, and suddenly fell. Then he pushed the bucket on the fireplace. Then the inside of the house was full of smoke. Then the man ran out from where he was standing in the rotten wood. He went to where his wife was sitting, and ran out with her. Then the great belly of G'ilks-ats!ā<sup>0</sup>ntk swelled up in the doorway, and nobody could get out. Then his wives came and pecked his belly.

Gunaxnēsemg'a'd, however, ran quickly, carrying his wife, and ran with her. When he came to the end of the town where his friend Crane was, Great-Crane stretched out her neck to harpoon Gunaxnēsemg'a'd with her great nose. Then she missed him when she was striking at him. Crane said to him, "Go along! I shall not destroy you."

When he got past where Great-Crane was, he heard excitement behind, for the Killer-Whales were pursuing him. G'ilks-ats!ā<sup>0</sup>ntk was ahead of all the Killer-Whales.

n!ā<sup>0</sup>x!ga<sup>0</sup>, asge ha'utga<sup>0</sup>, "Nda'da, n!e'ryu dem ks-qā'gat dem g'idi-gā<sup>0</sup>du xā<sup>0</sup> ne-ha'usem, nda'da."

Ada g'ik ks-qā<sup>0</sup>xtga<sup>0</sup>. Adat q!am-da'!plen txalā'ns Gunaxnēsemg'a'tga<sup>0</sup>, ada ha'utga<sup>0</sup>, "Se-ā'm! yā<sup>0</sup>n, nā<sup>0</sup>t, n dem  
5 awul-ma'gan." Adat kse-gā<sup>0</sup>tge y!ū<sup>0</sup>taget' in-gô'!ts!ega na'kstge na-xbi-yā<sup>0</sup>sge na-wundā<sup>0</sup>tge. Adat g'ilks-ma'gat ges G'ilks-ats!ā<sup>0</sup>ntgega<sup>0</sup>. Ada wul g'ik sa-ga'inatga<sup>0</sup> asge ts!em-ga'inaga<sup>0</sup>. Ada se-sga-g'i<sup>0</sup>tget gesge ts!em-ga'inaga<sup>0</sup>.

Ada g'ik wul se-kse-a'x!ge ne-kse-nā<sup>0</sup>!ges Gunaxnēsem-  
10 ga'tga<sup>0</sup>. Adat g'ik wul gatgô'it!ekse ni<sup>0</sup>neksges G'ilks-ats!ā<sup>0</sup>ntget, adat nagagô'ga<sup>0</sup> be'ntga<sup>0</sup>. Da wul g'ik txal-dā'utsgge be'ntga<sup>0</sup>. Ada g'ik wul q!ô'!sgge txanli<sup>0</sup>sge n!ā<sup>0</sup>x!ge at yā<sup>0</sup>getga<sup>0</sup>.

Adat wula wā<sup>0</sup>det Gunaxnēsemg'a'tga wul huwā'!sga  
15 sts!ā<sup>0</sup>!ga<sup>0</sup>. Hi-yā<sup>0</sup>gwat sga-t!as-t!ū<sup>0</sup>sa sanagatks (?). Adat k!i<sup>0</sup>dzxande sts!āl nda-wul sger ama ga'ina, at awul-ma'gatga<sup>0</sup>. Ada wult k!da'xsge wul wā'ltga<sup>0</sup>. Ada wul dī-gun-ax'a'x!gesge txanli<sup>0</sup>sge nā<sup>0</sup>x!ge a awā<sup>0</sup> wul wā'lsge sts!ā'la. Ada lu-tgi-q!ô'!sgge n!ā<sup>0</sup>x! gesge ne-sanagatks (?)  
20 sge sts!ā'!ga<sup>0</sup>. Ada' wul kla-g'ik-kse-a'x!gesge ne-kse-nā<sup>0</sup>! gesga y!ū<sup>0</sup>taga<sup>0</sup>. Ada kla-ts!ū<sup>0</sup>sgem na'ksa g'idi-wā'lsge n!ā<sup>0</sup>x!ga<sup>0</sup>, nī' la ā'm sga-na'kt da g'ilwul-ax'a'x!gege n!ā<sup>0</sup>x! gesge ne-(sanagatks) gesge sts!ā'!ga<sup>0</sup>. Adat ha'ts!eksem yā<sup>0</sup>ketga<sup>0</sup>.

25 Adat g'ik g'idi-dô'xtget G'ilks-ats!ā<sup>0</sup>ntget, adat g'ik g'ilks-ma'gasge ne-wundā<sup>0</sup>tga<sup>0</sup>. Ada ha'ut gesge yā<sup>0</sup>ketga<sup>0</sup>, "Se-ā'm! yā<sup>0</sup>n, nā<sup>0</sup>t. G'ilā' lu-wa'ntge gā<sup>0</sup>den. N dem !mā'men." Ada !at wā<sup>0</sup>sge wul qa'usgesge ga'inaga<sup>0</sup>, da g'ik wi-sa-ga'ina gesga txalā'ntga<sup>0</sup>. Ada g'ik wi-g'i<sup>0</sup>t-  
30 gesge be'ntga<sup>0</sup>. Adat q!ô'pegansge ga'inaga<sup>0</sup>. Ada l!i-q!an-g'i-wul-daxdū<sup>0</sup>!xgesge n!ā<sup>0</sup>x! ges ni<sup>0</sup>tga<sup>0</sup>. Da g'ik wul gatgô'it!eksgge t!epxadū'ltga ni<sup>0</sup>nsgetga<sup>0</sup>. Adat g'ik na-gagô'gasge be'ntga<sup>0</sup>; da g'ik ha'ts!eksem q!ā'xsge ga'inaga<sup>0</sup>. Adat g'ik wul-ya<sup>0</sup>ketge n!ā<sup>0</sup>x!ga<sup>0</sup>.

He said, "Let us see! I shall be the first to overtake him, the slave about whom you are talking."

Then he was the first again. When he was near behind Gunaxnēsemg'a'd, he said, "Go along, my dear! I shall help you." Then the man who was carrying his wife took out part of his tobacco and threw it back at G'ilks-ats!ā'ntk. Then he suddenly fell down again on the trail, and he swelled up on the trail.

Gunaxnēsemg'a'd recovered his breath. Then the wives of G'ilks-ats!ā'ntk came again and pecked his belly, and his belly went down again, and all the Killer-Whales ran again, pursuing him.

Then Gunaxnēsemg'a'd came to where the Beaver was. As soon as he had come to the beaver-dams, the Beaver pointed out to him where a good trail lay, and helped him. Then he went along, and he left the place where (the Beaver) was. Then all the Killer-Whales also arrived near where the Beaver was. Then the Killer-Whales fell down on the dams (?) of the Beaver. Then the man had recovered his breath. For a little while the Killer-Whales stopped, but after a little while the Killer-Whales got past the dams of the Beaver, and they pursued him again.

Then G'ilks-ats!ā'ntk overtook them again, and (Gunaxnēsemg'a'd) threw back some tobacco. Then said the one who was pursuing him, "Go along, my dear! Don't worry! I shall help you." When he came to a narrow place in the trail, the big one behind him fell down again, and his great belly swelled up again and closed the trail, and the Killer-Whales could not get over him. Then his two wives came again and pecked his belly, and the trail was open again, and the Killer-Whales pursued him again.

- Ada ła a'm sga-na'kt dat wul wā<sup>0</sup> wul wā'lsge hā<sup>0</sup>xga<sup>0</sup>.  
 Hi-yā<sup>0</sup>gwa ga-se-si'antga<sup>0</sup>. Ada wul sagait-ha'usge hā<sup>0</sup>x-  
 ga<sup>0</sup>, "Se-ā'mł yā<sup>0</sup>n, łať n!e'rem gwa<sup>0</sup>." Adat wul g'i<sup>0</sup>s-  
 gesge wul wā'ltga<sup>0</sup>, da al di-llī-wa'isge n!ā<sup>0</sup>xłga<sup>0</sup>. Ada  
 5 wul bū<sup>0</sup>sge ne-pl!elk!wa'sge hā<sup>0</sup>xga<sup>0</sup>. Ada lu-tgi-ga-dā'ult  
 gesge ne-ga-g'a'lem-ha'usge n!ā<sup>0</sup>xłga<sup>0</sup>. Łgu'ksentge dem  
 q!ô'łga<sup>0</sup>. Halhô'ltge na-ga-wuli<sup>0</sup>lt gesge pl!elk!wa'm hā<sup>0</sup>xga<sup>0</sup>.  
 Ada a'm wula kse-a'xłgesge ne-kse-nā<sup>0</sup>łgesge y!ū<sup>0</sup>taga<sup>0</sup>.  
 Ada k!a-na'ge wā'lsge n!ā<sup>0</sup>xł gesge spagait-pl!elk!wa'ga.  
 10 Da al sa-txal-a'xłge gesge wul tgi-ba'łsge mea'wulkge,  
 dat wul sū<sup>0</sup>tga<sup>0</sup>. Adat gra'łksetge ndedā<sup>0</sup>t gesga ts!em-  
 xsā<sup>0</sup>ga<sup>0</sup>. Adat wul man sa'k'łisge mea'wulkga<sup>0</sup>. Ada  
 wul men-a'xłgesge y!ū<sup>0</sup>taga<sup>0</sup> d!ł na'kstga<sup>0</sup>. Da' wula sa-  
 lôgôm-a'xłget gesga ts!em-xsā<sup>0</sup>ga<sup>0</sup>. Da wula wā<sup>0</sup>tga<sup>0</sup>.  
 15 Ada wult yā<sup>0</sup>ketge n!ā<sup>0</sup>xłga<sup>0</sup>. Ada sent-da'lp!entge  
 n!ā<sup>0</sup>xłga ne-grilā'nsge<sup>0</sup> xsā<sup>0</sup>ga<sup>0</sup>, ła sesa-txal-ax'a'xłget gesga  
 xsā<sup>0</sup>ga<sup>0</sup>, łať g'ik qa'dzekst gesga hū<sup>0</sup>łensga<sup>0</sup> d!ł txanl'  
 kse-hat!a'xgem a'ksge<sup>0</sup>. Ada g'ik de'resge n!ā<sup>0</sup>xłga<sup>0</sup>. Ada  
 ła' wula wa'it; sga-na'ksge wā'itge, ada lu-q!a'gantge tx-  
 20 n!i'sge n!ā<sup>0</sup>xłga<sup>0</sup>. Klut-llā<sup>0</sup>kse ne-qam-de'rem<sup>1</sup> n!ā<sup>0</sup>xł gesge  
 lax-a'ksge<sup>0</sup>. Ada wul sa-leplô<sup>0</sup>ptga<sup>0</sup>.  
 Ada a'mksat G'ılks-ats!ā<sup>0</sup>ntgat' in-yā<sup>0</sup>kesge xsā<sup>0</sup>ga<sup>0</sup>.  
 Ne-ła ma'łdede wula dza'bedes Gunaxnēsemgra'd ā ndat  
 dedā'łxdesde ne-wul se-ā'łgetda<sup>0</sup>, "Me dze ła nī<sup>0</sup> kse-  
 25 galtsxa'nem n!ā<sup>0</sup>gat, al txanl' n!ā<sup>0</sup>xł kse-gā<sup>0</sup>txsan de  
 nn!ā<sup>0</sup>xdet." Nī<sup>0</sup> łať nī<sup>0</sup>sde dep gwa'i, nī n!ā<sup>0</sup>xł guga  
 kse-galtsxa'nem n!ā<sup>0</sup>gat' in-deda'lp!en ne-xsā<sup>0</sup>tga<sup>0</sup>, łať g'ik  
 g'i<sup>0</sup>ntgesge wundā<sup>0</sup>ga d!ł yē'it ganł ama gā<sup>0</sup>ga; a'łge  
 dit-ga'dzeksdeł hū<sup>0</sup>łens.  
 30 Łat wula de-wā'itga<sup>0</sup>, dat wul wā<sup>0</sup>da xsā<sup>0</sup>ge Mexłe-  
 qxā'łaga<sup>0</sup>, adat wul ā'dektge n!ā<sup>0</sup>xłge nat' in-yā<sup>0</sup>ketga<sup>0</sup>.  
 Ada wul ba'łsget gesge ne-txalā'ntga<sup>0</sup>. Ada xsdā<sup>0</sup>t gesge  
 txanl'ı<sup>0</sup>t' in-se-wuli<sup>0</sup>ntga<sup>0</sup>.

<sup>1</sup> Or de'resge.

After some time he arrived at the place where the Geese were. They were gathering roots. Then the Geese spoke, all at the same time. "Go along! We are here." Then he went past where they were; but the Killer-Whales also arrived there. Then the Geese scattered their down, which went down [in] the throats of the Killer-Whales. They could not run. Their eyes were full of goose-down. The man recovered his breath. The Killer-Whales remained some time among the down.

But then he arrived at the place where the rope hung down, and he shook it. His companions in the canoe felt it, and they pulled up the rope. Then the man came up with his wife. He got into his canoe, and they paddled.

Then the Killer-Whales pursued him. When the Killer-Whales were quite near the stern of the canoe, the canoe began to rock (?). Then he poured out the hellebore and all the bad water, and the Killer-Whales were dead. They paddled on. After paddling for a long time, all the Killer-Whales were destroyed. Their dead bodies drifted about on the water. They became stone.

Only G-ílks-ats!ā<sup>0</sup>ntk still followed the boat. He had told Gunaxnēsimg-a'd what to do when they were talking while he was getting wood. "[When] you (will) see (a Killer-Whale with) three fins, while all the other Killer-Whales have only one fin." When he saw them, (and) the one Killer-Whale that had three fins, that was near the canoe, he gave it tobacco and fat and good things. He did not pour out hellebore.

After they had paddled along, the canoe arrived at Metlakahtla. Then the Killer-Whale who had followed them turned back. Then they landed where they had left. He had won over those who had bothered him.

- Ada ła' wula wā'ltgesge se-wuli<sup>0</sup>nsgetga<sup>0</sup>, at ya'dzesge txanli' ya'ts!esget. Ada kla-sem'ā'g'it ā txanli' sem-g'ig'a'= dem Ts!emsia'nga<sup>0</sup>, a wul huk-wi-lē<sup>0</sup>ksem yā<sup>0</sup>ktga<sup>0</sup>. Ada g'ap-g'ik ama wā'lem sem'ā'g'itga<sup>0</sup>. Ada txanli' wul leks-  
 5 g'ig'a'de ya'ts!esget' in-wulā'itga<sup>0</sup> wā'lde da g'il-hau'lit, dił wā'lde da lax-a'kset. Ada sga-na'ga dedū<sup>0</sup>lsa gwa<sup>0</sup>. Ada a'łge g'ik de'rem laā'gał Ts!emsia'n a ła gā<sup>0</sup>msem; a wult ya'dze txanli' ya'ts!esget a ts!em-a'kset dił spagait-ganga'ntga<sup>0</sup>.
- 10 Ada ła ła'iks g'ig'a'tga<sup>0</sup>, at k<sup>0</sup>da'xse Mex!e-qxā'łaga, at ha'psga K-lū'semsga<sup>0</sup> a dem se-e'retga<sup>0</sup>; wagait-wā'ldit g'a'wan. Ada wul di-lā'iks Gunaxnēsemg'a'tga<sup>0</sup>. Txā'lpn=sxan wut!a-xaxsā' wul hōlhō'ltge ɦełū<sup>0</sup>ng'itgetga<sup>0</sup>. Ada ta-gā'xt a txanli' lā'igetga<sup>0</sup>, ada ks-gā'gam dzōxt gesga  
 15 ne-ts!uwā'n K-łgu-gan-mā'leks a na-g'i-gā'nide G'in-gō'li. Adat dza'be wi-wā'łpt dił wi-pts!ā'nem lō<sup>0</sup>pt. Adat sagait-wā<sup>0</sup> txanli' g'ad a demt ba'ts!en ne-pts!ā'nem lō<sup>0</sup>ptga<sup>0</sup>. Adat g'ik sagait-wā<sup>0</sup> txanli' spe-naxnō<sup>0</sup>nga lu-wa'ndide<sup>1</sup> ts!em-sgani<sup>0</sup>sdet. (Gū na-di-g'ig'itnexga ne-ga-niā'tgem at  
 20 ama dā'łxtga<sup>0</sup>), ada txanli' ya'ts!esgem ts!em-a'ks lu-del-dū<sup>0</sup>lseda ts!em-ha-łli-dzō'gat.
- Dza'bede wī-se-wā'łpset. Ninli' wul ks-gā'gem sagait-ts!elem-ga'udi g'a'tga, dił txanli' wul leks-g'ig'a'da ya'ts!esget, dił spe-naxnō<sup>0</sup>ngam ts!em-sgani<sup>0</sup>set. Ada sagait-  
 25 ts!elem-ga'udit ge'sge ā<sup>0</sup>tgega<sup>0</sup> a'sge wi-wā'łps Gunaxnēsemg'a'tga<sup>0</sup>. Besba'segandi grat dił ya'ts!esget, dił spe-naxnō<sup>0</sup>ngset gu lu-t!ā'łdede ts!em-sgani<sup>0</sup>stga<sup>0</sup>.
- Ne-gā'ga dem la'mdzega txanli' ya'ts!esget, dił ha-k!u=lō'gat. Ada wul g'ī<sup>0</sup>tge a'kset, adat ts!elem-ks-gā'ga xē<sup>0</sup>get.  
 30 Ada lu-hō'ltgesge wi-wā'łpga wi-lu-wa'nsge g'a'tga<sup>0</sup> a xē<sup>0</sup>=gat. Ada ła tgi-yā<sup>0</sup> a'kset, ada ła dzi<sup>0</sup>be xē<sup>0</sup>gat, gakstat-nā'h! ła ts!ā a'ksga<sup>0</sup>, txanli't' in-hō'i ne-ga-dza'pget gu nelep-ga-dza'pget ā ga-t!em-ga'ustga<sup>0</sup>. Ninli' gwai wul kla-

<sup>1</sup> Or lu-wa'nt gesga.



He always continued to hunt, and killed all kinds of animals. He became a great chief among all the Tsimshian chiefs, on account of his experience in giving potlatches. He was a very rich chief. He knew how to kill all kinds of animals in the woods and on the waters. The man lived there for a long time. The Tsimshian were not starving in winter, because he killed all kinds of animals of the water and of the woods.

Then the people moved. They left Metlakahtla to go to Nass River to get olachen. They do this now. Then Gunaxnēsemg'a'd also moved. He had four large canoes full of slaves. They moved first of all, and first camped at the end of Little-Crabapple-Tree above Place-of-Scalps. He made a large house and a large totem-pole of stone. Then he called together all the people to put up his stone totem-pole, and he called together all the supernatural beings of the mountain (those were the ones prayed to by our grandfathers and worshipped by them) and all the water animals that live under the ground.

He made a large house. Then all the people went in first, and all the animals, and all the supernatural beings of the mountain. In the evening they were all in the large house of Gunaxnēsemg'a'd. He divided the people and the animals and the supernatural beings who live in the mountain.

When all the animals and the supernatural animals of the sea entered, the water swelled and foam came in. Then the great house was full of foam. Then the water went down, and the foam melted away. Behold! when the water went down, all the crests that they used as their own crests were on their heads. That was the

wi-lē<sup>0</sup>ksem yā<sup>0</sup>kt a al txanlī' yā<sup>0</sup>kdede sga-na'gu wā'ltga<sup>0</sup>.  
 Adat g'ik wul ë<sup>0</sup>tge ne-wā<sup>0</sup>tge gu dem wula'i txanlī'  
 spe-nexnô<sup>0</sup>ngat. Y!aga-κ!unē<sup>0</sup>sge wā<sup>0</sup>t. Da ła ga'odi  
 wi-lē<sup>0</sup>ksem yā<sup>0</sup>ktga<sup>0</sup>, ada wul ha'ut gesge ne-wā<sup>0</sup>tge a ła  
 5 demt ha'ıntge ne-wā<sup>0</sup>tge wi-pts!ā'nem lô<sup>0</sup>pga<sup>0</sup>. Ada wult  
 sa-k!a!-ha'ıntge txanlī'sge na-wā<sup>0</sup>tga<sup>0</sup>. Ada a'mt g'ı'dzet  
 ba'ts!entga<sup>0</sup>. Da al sa-dzi'usdega<sup>0</sup>, ada wul ga'odi txanlī'sde  
 ne-wā<sup>0</sup>tda<sup>0</sup>. Ada am-qana-ba'tsge wi-lô<sup>0</sup>be da ne-dū'be  
 biā'x!et a ts!uwā'n K-!gu-gus-gan-mâ'leks. Ada ninlī' gwai  
 10 ks-txalā'nem yā<sup>0</sup>ks Y!aga-κ!unē<sup>0</sup>sgega<sup>0</sup>. Ada wul lu-ya'ltget  
 at gâ<sup>0</sup> awā's negwā<sup>0</sup>t ā ts!em-t!ā<sup>0</sup>ga<sup>0</sup>. Ada wul a'!ge  
 g'ik lu-ya'ltget a! spagait-g'a'tga<sup>0</sup>. Lek!ul-k<sup>u</sup>da'xsetga<sup>0</sup>.  
 Ada ła wul sger ne-wā<sup>0</sup>t gesge spagait-wulwulā'isgetga<sup>0</sup>.  
 Ninlī' gwai ada'ogam Ganha'da.

greatest potlatch among all the potlatches of all times. Then he called his name, so that all the supernatural beings might know it. Y!aga-k!unē<sup>0</sup>sk was his name. He finished the great potlatch, and then he told his guests to put up the great stone totem-pole. Then all his guests tried, and they almost raised it; but suddenly morning came, and all his guests were gone. Then the great stone leaned against the foot of the cliff at the edge of Little-Crabapple-Tree. But that was Y!aga-k!unē<sup>0</sup>sk's last potlatch. He returned, and went to his father in the lake. He did not return among the people. He left them for good and his name staid among his relatives. That is a story of the Raven Clan.

### 3. Gauō'.

Wai, asga wagait-g'i-k!ā'<sup>0</sup>tga da wā'lsga gū'<sup>0</sup>p!eltga qal-  
ts!ept!a'p asga n-lagax-na-stā'<sup>0</sup>sga wī-q!ala a'ksem K-lū'sems.  
Ada k!ē'relde qal-ts!a'ba dedā'<sup>0</sup>t gesga wul kse-gwā'ntgesga  
g'a'mk (dīl wul lu-dā'uīt). Ada g'ik k!ē'relde qal-ts!a'ba  
5 asga wul lu-tgi-dā'uīsga g'a'mk. Mela-ama ga-wā'lt; ada  
mela-hakhē'ldem g'ad; ada mela-huk-wulā'<sup>0</sup>k!ilsem wul-  
dō'ug'itgatga<sup>0</sup>. Ada wī-lē'<sup>0</sup>ksem wul-dō'ug'itk a sela-qal-  
ts!a'pt. Nin!ī' wul tlā'<sup>0</sup>sga klā'ltga ama wā'lem sig'a'dem=  
na'q. Gauō' wā'<sup>0</sup>t. Txalpxdā'<sup>0</sup>l klgū'lgem y!ū'<sup>0</sup>tat, ada  
10 k!ā' l'lgū'<sup>0</sup>lgem hanā'<sup>0</sup>x. Sem-ga'l ga-wula dza'ba klgū'lgem  
y!ū'<sup>0</sup>tat.

Gan la k!ē'relde sa da wul se-wa'ls a dem g'it-gwī'<sup>0</sup>k  
a wul sem-ga'l tlā'<sup>0</sup>xlgesga gwik gesga sa'ga. Ada  
lā'<sup>0</sup>ksga txalpxdā'<sup>0</sup>lga na-nuwa'k-atga gū'<sup>0</sup>p!eltga g'amk.  
15 Ada q!am-gulā'ntga sagau-ga-sā'<sup>0</sup>tga a ya'ts!esgat. A'mksa  
sī'<sup>0</sup>lg'itga la-hē'<sup>0</sup>tgetga. Gan la k!ē'reltge sa'ga, ada't wul  
ha'psga wul tlā'īsga sts!āl lat wutwā'sge na-(ga'tk). Ada'  
wult se-tlā' demt pla'egan a demt lu-ge'renent a'kse da  
ts!em-tlā'mks. Adat hī se-tla demt pla'egantga, da al  
20 wī-pla'īq. Ada txal-gā'<sup>0</sup>de sī'<sup>0</sup>lg'īd, ada dza'kt. Ada txal-  
ks!ē'ret da wul pla'ega (na-ga'tk).

Ada semgal lu-t!axt!ā'xlkga ga-gā'<sup>0</sup>da g'ina-gulā'nd.  
Adat wul klūf-gege'rel spagait-lā'<sup>0</sup>k! dīl spagait-ga-gā'<sup>0</sup>xs.  
Nī ha'tsli wil ge'rekset, da al wil y!aga-bā'<sup>0</sup>sga ts!uwā'n=  
25 g'id; wagait-y!aga-gā'<sup>0</sup> ne-wā'lb; demt nī'<sup>0</sup> gā'<sup>0</sup> wila wā'l  
na'ksa waik'tga dza'gat.

Ada' la tgi-iā'<sup>0</sup> sa-da-na-bā'<sup>0</sup>da na-txal-hau'lisga qal-

### 3. Gauō'.

A very long time ago there were two villages (one) on each side of the great Nass River. One village was on the east side, and one village was on the west side. Both were very wealthy, and in both were many people; and (in) both were very brave warriors, and they fought much against their fellow-tribe. That was where a wealthy chieftainess lived. Her name was Gauō'. She had four sons and one daughter. The boys were very good hunters.

One day they went to hunt marmots, for the marmot was very useful in those days. The four brothers staid away for two months, and only three had good luck with the animals. Only the eldest one was unlucky; and one day they went to where beavers were, and they reached the beaver-dam. Then they began to break the dam to dry [the water of] the lake. As soon as they began to break the dam, the great one broke down, and it fell on the eldest one, and he was dead. Then he lay under the broken dam.

Then the three who were left over were very sad. They searched in the mud and among the broken wood. While they were searching, the youngest one went down, going right down to the house to see what the wife of his brother who was dead was doing.

When the day went down, he went out of the woods

ts!a'pga<sup>0</sup>. Ada k!a-t!ā<sup>0</sup>t gesga g'il-hau'li, bebū<sup>0</sup>da dem  
 wul hū<sup>0</sup>p!el. Ada ła hū<sup>0</sup>p!el, ła sgā<sup>0</sup>tk, ada hagul-y!aga-  
 iā<sup>0</sup>t gesga awa' ne-wā'lb. Ada hī-txal-a'x!get gesga na-  
 stū<sup>0</sup>p!elsge wā'lb, ada sa-lu-hā'ksge ts!em-mū<sup>0</sup>t gesga  
 5 q!a'mts!en-al'a'lg'ix a wul nā<sup>0</sup>ke nā'kse waikt, gaks wul  
 lis'aā'xset. Ada g'ik ga-stū<sup>0</sup>nxit. Adat wulā'ida su-pla'-  
 sem y!ū<sup>0</sup>ta lu-nā<sup>0</sup>kga k!ā'ldē g'ad a awā<sup>0</sup> ɣgu-k!ā'tkst.  
 Adat bebū<sup>0</sup>da dem wul sa-laxst!ā<sup>0</sup>xtga<sup>0</sup>. Ada ła se'relkskga  
 ā<sup>0</sup>tgega, da sa-laxst!ā<sup>0</sup>xtga<sup>0</sup>. Adā' wul sem-hagul-ts!i<sup>0</sup>nt=  
 10 ga<sup>0</sup>. Adat wul gā<sup>0</sup> awā<sup>0</sup>s nā<sup>0</sup>t. Ada sa-ga'ksge nā<sup>0</sup>tga<sup>0</sup>.  
 Adat wul ge'redaxtga y!ū<sup>0</sup>ta get nā<sup>0</sup>tga<sup>0</sup>, "A! di-nā<sup>0</sup>k!  
 g'ad a awa' nā'kse ne-wa'g'u?" Ada dē'lemxges nā<sup>0</sup>tga<sup>0</sup>,  
 "Yahā'ai."

Ada wult pliā'retga su-pla'sem y!ū<sup>0</sup>tagat nā<sup>0</sup>tga txanlī'  
 15 wula wā'lt. Ada ha'ut ges nā<sup>0</sup>t, "G'ilā' dze wi-ha'utgen;  
 dem dza'kdu y!ū<sup>0</sup>ta nā<sup>0</sup>ket a awā<sup>0</sup> ɣgu-k!ā<sup>0</sup>tksu." Ada  
 g'ap-sa-ayawā'sga sig'a'dem-nā<sup>0</sup>xga. Wi-amha'um wi-ha'ut=  
 getga a!ga'ɣg'a!ga!g'a!g'a!g'a!g'a!g'a!g'a!g'a!g'a!g'a!g'a!  
 Adat ge'redaxtga ła'mstga gā' gan  
 wi-ha'utgetga<sup>0</sup>. Ada ma'lesge kse-wō'xdi ła dza'ga ɣgū<sup>0</sup>ɣ-  
 20 getga<sup>0</sup>. Ada ɣē<sup>0</sup>gans nā<sup>0</sup>tga<sup>0</sup>.

Ada wult se-gwa'lgesga lā<sup>0</sup>ksem sgini<sup>0</sup>s. Ada sem-  
 hagul-gun-iā<sup>0</sup>t ge'sge wul nā<sup>0</sup>kesge ɣgu-k!ā<sup>0</sup>tkstga<sup>0</sup>. Ada  
 sen-yā<sup>0</sup>gwe wi-k<sup>0</sup>dū's gesge nak-sem-yā<sup>0</sup>wunt, ada lā<sup>0</sup>ks  
 gesge nak-met!ek-yā<sup>0</sup>wunt. Ada' wul gun-a'x!ke gesge  
 25 awā<sup>0</sup> wul nā<sup>0</sup>kesge ɣgu-k!ā<sup>0</sup>tkstga<sup>0</sup>. ɣa gun-a'x!getga<sup>0</sup>,  
 da nī'dzet ma'ē'rem an'ō'ntga hanā<sup>0</sup>xga sela-su-pla'stga<sup>0</sup>.  
 Ada' wul sge'retga su-pla'sem y!ū<sup>0</sup>tage na-lā<sup>0</sup>kstga<sup>0</sup>.  
 Adat sa-daxdō'ga na-ga'usem wā<sup>0</sup>pxsge y!ū<sup>0</sup>taga<sup>0</sup>. Adat  
 xts!e-g'ō'dze t!em-lā'nit gesge na-k<sup>0</sup>dū'stga<sup>0</sup>. Adat kse-  
 30 de-bā<sup>0</sup>sge na-t!em-ga'ustga<sup>0</sup>, guga t!em-ga'ust txal-hōi'g'ix  
 gesga na-mū<sup>0</sup>m belhā<sup>0</sup>d dīl wā'na n!ā<sup>0</sup>x!ga<sup>0</sup>. Sem-gal  
 t!ā<sup>0</sup>x!getga<sup>0</sup>. Nin!i' y!ū<sup>0</sup>ta gwa<sup>0</sup> gū sa-xts!e-gō'dzegam  
 t!em-ga'uset ɣgū<sup>0</sup>ɣgesga miyā'nsga k!ē'relda qal-ts!a'ptga<sup>0</sup>.

Adat wul gā<sup>0</sup>tga hanā<sup>0</sup>xga na-txa<sup>0</sup>mā'sge sela-su-pla'st-

to the place behind the house. Then he staid in the woods, waiting for the night to come. When it was night and it was dark, he went slowly down to a place near the house. When he came to the rear of the house, he heard in his ear secret talking at the place where the wife of his brother lay, and they laughed and whispered. Then the young man knew that a person lay with his sister-in-law. He waited until they slept. When it was midnight, they slept. Then he entered very slowly. He went to his mother. Then he wakened his mother, and the man asked his mother, "Does not a man lie near the wife of my brother?" Then his mother replied, "I don't know."

Then the young man told his mother all that had happened. He said to his mother, "Don't cry! I shall kill the man who lies with my sister-in-law." Then the chieftainess cried very much. She cried aloud *ałg'a'tg:ałg'ał*. Then her daughter-in-law asked her why she was crying and she said that she had dreamed that her son was dead. Then he stopped his mother.

He lighted a torch of pitch-wood and slowly went towards the place where his sister-in-law lay. Then he took a large knife in his right hand and the torch in his left. He came to the place where his sister-in-law lay. When he came near, he saw the arm of the woman as a pillow of the youth who lay with her. Then the young man put down the torch. He took the man by the forehead and cut off his neck with his knife. Then he went out with the head, — the head which was covered with abalone ear-ornaments and killer-whale teeth, very expensive ones. That man whose head he had cut off was the son of the master of the other village.

Then the woman took the body of the young man who

ga<sup>0</sup>. Adat wa<sup>0</sup>xt gesga ɬe<sup>0</sup>rsga wul nâ<sup>0</sup>ketga<sup>0</sup>. Ada dit-  
txal-ğ<sup>0</sup>ô'dzene ma<sup>0</sup>e<sup>0</sup>rem an<sup>0</sup>ô<sup>0</sup>nsa sela-su-pla<sup>0</sup>stga<sup>0</sup>.

Ada ɬa kɬe<sup>0</sup>reltge sa<sup>0</sup>ga ɬa lu-yilya<sup>0</sup>ltgutga da wulwa<sup>0</sup>litga  
na-ga-lîgi-wâ<sup>0</sup>lksîtga<sup>0</sup>. Adat pliâ<sup>0</sup>ret na-tsla<sup>0</sup>pt gesga wula  
5 dza<sup>0</sup>ksga waik<sup>0</sup>tga<sup>0</sup> txal-ks-ɬe<sup>0</sup>r gesga na-gatgutkga<sup>0</sup> (?). Ada  
sagait-bâ<sup>0</sup>ksga dzô<sup>0</sup>gatga<sup>0</sup> asge wul dza<sup>0</sup>ksga y!û<sup>0</sup>taga  
guga txal-ks-ɬe<sup>0</sup>retga (lîi-ha<sup>0</sup>pgesga na-gutkga ?).

Adat sagait-lîi-sge<sup>0</sup>rsga na-t!em-ga<sup>0</sup>ustga diɬ belhâ<sup>0</sup>d  
gesga lax-ga<sup>0</sup>n a lax-ô<sup>0</sup> na-leksâ<sup>0</sup>ga a ts!em-wâ<sup>0</sup>lbtga<sup>0</sup>.  
10 Ada al di-k!wâ<sup>0</sup>dasge sem<sup>0</sup>'â<sup>0</sup>g<sup>0</sup>it gesga ɬgû<sup>0</sup>ɬgem y!û<sup>0</sup>tatga<sup>0</sup>.  
Ada sem-lu-t!axtlâ<sup>0</sup>x!gesga ga-gâ<sup>0</sup>d a wul a<sup>0</sup>ɬgat wula<sup>0</sup>i dze  
gan-wâ<sup>0</sup>lt. Gan-ha<sup>0</sup>us negwâ<sup>0</sup>t gesga dem wa-lekla<sup>0</sup>ksega  
dzô<sup>0</sup>gatga a wul sem-lîi-sge<sup>0</sup>r sqe<sup>0</sup>tgem gan-bâ<sup>0</sup>ka (?).

Adat wâ<sup>0</sup>nta txanlî<sup>0</sup> gû<sup>0</sup>p!elda qal-ts!epts!a<sup>0</sup>pga<sup>0</sup>. Gap-  
15 am-k!e<sup>0</sup>rel na-wâ<sup>0</sup>lpsga na-ne-wa<sup>0</sup>i<sup>0</sup>g<sup>0</sup>atgat<sup>0</sup> in-lep-daha<sup>0</sup>uns-  
getga<sup>0</sup>. Ylagai-txanlî ganlâ<sup>0</sup>k ɬa g<sup>0</sup>ik ne-dû<sup>0</sup>lkstga<sup>0</sup>. Ada  
wult kɬe-hê<sup>0</sup>tstga sem<sup>0</sup>'â<sup>0</sup>g<sup>0</sup>itga k!â<sup>0</sup>ltga xâ<sup>0</sup>ga a<sup>0</sup>sget gun-  
dû<sup>0</sup>lkt ge<sup>0</sup>sga na-wâ<sup>0</sup>lpsga sagait-ne-ne-wa<sup>0</sup>i<sup>0</sup>g<sup>0</sup>atga<sup>0</sup>, gû nat<sup>0</sup>  
in-su-dza<sup>0</sup>gusga ɬgu-wâ<sup>0</sup>lksekt<sup>0</sup> in-na-k!îna-su-pla<sup>0</sup>satga<sup>0</sup>.

20 Ada wul ts!i<sup>0</sup>nsa xâ<sup>0</sup>ga sen-dô<sup>0</sup>gatga dem gan-dû<sup>0</sup>elkt-  
ga<sup>0</sup>. Ada wult x!ep-dâ<sup>0</sup>t na-gan-dû<sup>0</sup>lkt gesga ne-wi-la<sup>0</sup>ksga  
na-su-g<sup>0</sup>a<sup>0</sup>detga<sup>0</sup>. Ada wul k!uɬ-lu-tgu-nî<sup>0</sup>tsgat gesga ts!em-  
wâ<sup>0</sup>lpga<sup>0</sup>. Ada a<sup>0</sup>ɬget nî<sup>0</sup>ɬ gâ<sup>0</sup>. Ada a<sup>0</sup>l wul gwa<sup>0</sup>lksga  
na-gan-dû<sup>0</sup>lktga<sup>0</sup>. Adat wul dô<sup>0</sup>xtga xâ<sup>0</sup>ga na-gan-dû<sup>0</sup>lktga<sup>0</sup>.  
25 Ada wul kse<sup>0</sup>retga<sup>0</sup>. ɬa dem g<sup>0</sup>ap-q!â<sup>0</sup>gasga leksâ<sup>0</sup>xga<sup>0</sup>, da  
sa-lîi-lu<sup>0</sup>wa<sup>0</sup>l ilâ<sup>0</sup> da lax-snâ<sup>0</sup>xstga<sup>0</sup>, gan-sa-tgi-nî<sup>0</sup>tsgetga<sup>0</sup>.  
Çakstatnâ<sup>0</sup>ga, ilâ<sup>0</sup>ga lîi-tlâ<sup>0</sup>ɬet gesga lax-snâ<sup>0</sup>xstga<sup>0</sup>. Çan  
ada<sup>0</sup> wula<sup>0</sup>t sa-lu-ɬâ<sup>0</sup>lt na-gan-dû<sup>0</sup>lkt gesga ts!em-mâ<sup>0</sup>kstga  
a demt ts!â<sup>0</sup>g<sup>0</sup>iltga<sup>0</sup>. Adâ<sup>0</sup> wul g<sup>0</sup>ik ts!i<sup>0</sup>ntga<sup>0</sup>. Adat g<sup>0</sup>ik  
30 gulgwa<sup>0</sup>lge na-gan-dû<sup>0</sup>lktga<sup>0</sup>.

Adat ge<sup>0</sup>redext na-su-g<sup>0</sup>a<sup>0</sup>detga, “Leks-g<sup>0</sup>a<sup>0</sup>d wân, dē.” —  
“A<sup>0</sup>yînt, sem<sup>0</sup>'â<sup>0</sup>g<sup>0</sup>id. Ç<sup>0</sup>ap-sem-sa-gai<sup>0</sup>nanu da lax-da<sup>0</sup>u.



had been with her, and buried it under the place where she had lain. He had also wounded her hand which had been a pillow of the young man who had been with her.

The next day the hunters returned carrying what they had hunted. Then they told their people that their brother was dead under the beaver-dam; and the people cried because the man who had gone under the beaver-dam was dead.

Then the head with the abalone-shells was put up on the beam over the door of the house, but the chief missed his son. Then his heart was heavy because he did not know what had happened: therefore the father said that his tribe should be without fire, and that they should wail while darkness was on them (?).

Then all the people in the two towns obeyed. Only the people of one house, that of the brothers, were those who did not obey. Every morning they kindled a fire. Then the chief sent a slave across to get fire from the house of the brothers who had killed the prince who had come to the young woman.

Then the slave entered, carrying that with which he was to get fire. Then he placed the end of that with which he was to get fire in the great fire of the murderers. Then he looked about in the house, but he did not see anything; but when that with which he got fire was burning, the slave took that with which he got fire and went out. When he was about to open the door, blood suddenly dripped on his instep, therefore he looked down. Behold, there was blood on his instep: therefore he suddenly shoved that with which he took fire into the snow and extinguished it. Then he entered again. Then he lighted again that with which he got fire.

Then the murderer asked, "What is the matter?" — "Nothing, chief. I really fell down on the ice. Therefore

nin!í' gan-sa-ts!ekts!a'ka na-gan-dū<sup>0</sup>!gu." Ada' wult g'ík dō'xtge na-dū<sup>0</sup>!ktga<sup>0</sup>. Ada' wul hagul-kse'ret. Ada' wula man-ni<sup>0</sup>tsget gesga lax-ō'sge leksā<sup>0</sup>xtga<sup>0</sup>. Ada sa-ni<sup>0</sup>ne-t!em-ga'usge ne-xā<sup>0</sup>tga<sup>0</sup>. Ada' wul sem-k<sup>u</sup>!e-bā<sup>0</sup>tga<sup>0</sup>.

- 5 Adat sa-aió'yisga ne-gan-dū<sup>0</sup>!ktga<sup>0</sup>. Ada wul plia'rsga na-xā't gesga txan!í'sga gā<sup>0</sup>ga. Gan ada' wult sagait-qa'wuntga sem'ā'g'itga ne-wi-ts!a'ptga<sup>0</sup>. Ada wilt wus=wa'sga na-ga-gus-wul-dō'ugitgatga dī na-ga-hawula'wat. Ada wul dzaga-wā!xst gesga lax-dā'u. Ada ge'redaxt  
10 gā<sup>0</sup>! gan-wulā'gusga !gū<sup>0</sup>!gem y!ū<sup>0</sup>tatga<sup>0</sup>. Adat ma'!da na-wai'k'at da wul hat!a'xga wā!t gesga na'ksga na-wai'k'tga<sup>0</sup>.

- Ada wilt (ksagā'xga?) sem'ā'g'id gesga dem wul-dō'ugit=getga<sup>0</sup>. Adat wul anā'xtga na-ne-wai'g'atga<sup>0</sup>. Ada wult  
15 sagait-qa'wunsga ndi-lep-ts!a'ptga<sup>0</sup>. Ada wula n-ne-wā<sup>0</sup>=dasga wul-dō'ugitgatga. Ada sem-wi-lē<sup>0</sup>ksem wul-dō<sup>0</sup>g'it=gatga<sup>0</sup>. Ada sem-nage-iā<sup>0</sup>kt, !ā ā'm sga-na'kt, ada !a lu-g'ā'xsga na-su-g'a'detga<sup>0</sup>. Ada xstā'sge ne-wi-ts!a'psga sem'ā'g'itga<sup>0</sup>. Adat wul gwa'!k!ensga na-q!al-ts!a'ptga<sup>0</sup>.  
20 A!ge gā<sup>0</sup> dze mā<sup>0</sup>nt g'am-k!ā!lga sig'idemnā<sup>0</sup>xga dī !gū<sup>0</sup>!gem hanā<sup>0</sup>xtga. Ts!em-lā<sup>0</sup>bga wul lu-ye'retga<sup>0</sup>. Gauō' wā<sup>0</sup>sga sig'idemnā<sup>0</sup>xga<sup>0</sup>. Ada !a dzi<sup>0</sup>belksa txan!í' gā<sup>0</sup> gesga g'al-ts!a'pga<sup>0</sup>. Ada wul kse'resga sig'idemnā<sup>0</sup>x gesga na-wul-lu-ye'retga dī klā'lu !gū<sup>0</sup>!gem hanā<sup>0</sup>xtga<sup>0</sup>. Ada  
25 wula gril-hau'li gā'id spagait-ganga'nt asga wagait-gril-hau'liga<sup>0</sup>. At klūf-di-yā<sup>0</sup>sga wi-hau'tgetga asget a'usga n-ts!a'ptga dī txalpxdā!de klge'rem y!ū<sup>0</sup>tat gu lu-q'aganskt' in-lebelt-wā!tgetga<sup>0</sup>.

- Ada' wul klūf-wi-am-ha'ut gesga ha'utga, "Nā<sup>0</sup>! demt'  
30 in-na'ksga !gū<sup>0</sup>!ges Gauō'?" Ada sa-gun-g'ipa'iksga !gu-ts!ū<sup>0</sup>tsga<sup>0</sup>. "N!e'ryu demt' in-na'ksga !gū<sup>0</sup>!gent, Gauō'," da-ya' !gu-ts!epts!a'p. Adat ge'redaxtga sig'idemnā<sup>0</sup>xga, "Gā<sup>0</sup>t di-wulā'yint, !ams?" Ada' wul ha'usga ts!epts!a'pga,

that with which I carried fire has been extinguished." Then he took again that with which he carried fire, and he went out slowly. Then he looked up above the doorway, and he suddenly saw the head of his master. Then he ran across.

Then he threw away that with which he had taken fire, and he told his master about everything. Therefore the chief called together the great town, and they dressed in their war garments and (took) their weapons. Then they went across over the ice. Then they asked why they had done so to the young man, and the brothers said because he had done badly to their brother's wife.

Then the chief asked them if they wanted to fight. The brothers agreed. They called together their own town, and the warriors met. Then there was a great battle. It lasted a very long time, and after some time the murderers were defeated. The great town of the chief won. Then they burned the town.

Nothing was left except one chieftainess and her daughter, who had hidden in a cave. The name of the chieftainess was Gauō'. When everything in the town was burned up, then the chieftainess and her daughter went out from where she had hidden. Then she went inland among the trees, way in the interior. She walked about, crying and wailing on account of her people and the four youths who had perished in the war.

Then she cried going about, and said, "Who will marry the daughter of Gauō'?" Then a little bird flew suddenly towards her. "I am the one who will marry the daughter of Gauō'," said the little Wren. Then the chieftainess asked him, "What can you do, son-in-law?" Then the

“Da ła gun-da’lpgada huk-se-wuli<sup>0</sup>nsga da dza’k!usgat, ła gik tgu-gipa’igu.” Ada wul ha’utga, “Nda’da dem nī<sup>0</sup>dzu gâ<sup>0</sup> ne-ha’un.” Ada’ wul k!u!-tgu-gipa’iksga ɭgu-tslɛpts!a’p=ga<sup>0</sup>. Ada’ wul ha’usga sig’idemnā<sup>0</sup>xga, “Qa’odi! ha’un,  
5 ɭams. Ada’ wul yā<sup>0</sup>n.” Ada’ wul sem-hagul-dā’u!sga ɭgu-tslɛpts!a’pga<sup>0</sup>.

Ada’ wul g’rik ha’tslɛksem ha’us Gauō’ gesga nā<sup>0</sup> ła ha’utga<sup>0</sup>, “Nā<sup>0</sup>! demt’ in-na’ksga ɭgū<sup>0</sup>ɭges Gauō’?” Ada’ wul gō’it!eksge a!diga’usga<sup>0</sup>. “Gâ<sup>0</sup>t di-wulā’yint, ɭams?”  
10 Ada ha’usga a!diga’usga<sup>0</sup>, “Q!ā’xdu na-ga-ga’use g’ad ge’sga ga-t!em-ga’ustga<sup>0</sup>.” Ada ha’us Gauō’ga<sup>0</sup>, “Nda’da dem kla-nī<sup>0</sup>dzu.” Ada wult gâ<sup>0</sup>tga a!diga’uset Gauō’, adat q!āgasge ne-ga’ustga<sup>0</sup>. Ada wul ha’us Gauō’, “Qa’odi! ha’un, ɭams. Ada’ wul yā<sup>0</sup>n.” Ada sem-wul-hagul-dā’u!sga  
15 a!diga’usga<sup>0</sup>.

Ada’ wul g’rik ha’tslɛksem wī-ha’us Gauō’ga<sup>0</sup>, “Nā<sup>0</sup>! demt’ in-na’ksga ɭgū<sup>0</sup>ɭges Gauō’?” Ada’ wul gō’it!eksge gesge’retsga<sup>0</sup>. Ada’ ha’utga<sup>0</sup>, “N!e’ryu demt’ in-na’ksga ɭgū<sup>0</sup>ɭgent, Gauō’.” Ada’ wult ge’re!extget Gauō’ga<sup>0</sup>,  
20 “Gâ<sup>0</sup>t di-wulā’yint, ɭams?” Ada ha’usga ɭgu-gesge’retsga, “A, aks-yā’gwa dzi’us ła g’rik a’lg’igau a na-li<sup>0</sup>deksen na-le-xst’â<sup>0</sup>egad.” Ada’ wul ha’usga Gauō’ga<sup>0</sup>, “Nda’da dem nī<sup>0</sup>dzu.” Ada’ wul a’lg’ixsga ɭgu-gesge’retsga<sup>0</sup>; sem-sa-ā’m da am-ha’utga<sup>0</sup>. Ada’ wul ha’us Gauō’, “Qa’odi! ha’un,  
25 ɭams. Ada’ wul yā<sup>0</sup>n.” Ada’ wul hagul-dā’u!sga ɭgu-gesge’retsga<sup>0</sup>.

Ada’ wul g’rik wī-am-ha’us Gauō’ga<sup>0</sup>, “Nā<sup>0</sup>! demt’ in-na’ksga ɭgū<sup>0</sup>ɭges Gauō’?” Ada’ wul gō’it!eksge ɭgu-g’ilag’â<sup>0</sup>. Ada’ ha’utga<sup>0</sup>, “N!e’ryu demt’ in-na’ksga ɭgū<sup>0</sup>ɭgent, Gauō’.”  
30 Ada’ wul ha’us Gauō’ga<sup>0</sup>, “Gâ<sup>0</sup>t di-wulā’yint, ɭams?” Ada’ wul ha’usga g’ilag’â<sup>0</sup>ga<sup>0</sup>, “Hī-q’am-ła-g’rik-a’lg’igau, adat wulā’ida g’a’da ła dem sū’wundet.” Adat wul ha’us Gauō’ gesga g’ilag’â<sup>0</sup>ga<sup>0</sup>, “Qa’odi! ha’un, ɭams. Ada’ wul yā<sup>0</sup>n.” Ada’ wul sem-hagul-dā’u!sga ɭgu-g’ilag’â<sup>0</sup>ga<sup>0</sup>.

Wren said, "When the hunter gets near an animal, I fly around." Then she said, "Let me see what you say!" Then the little Wren flew about; and the chieftainess said, "Finish what you are talking about, son-in-law! Go!" Then the little Wren went away slowly.

Then Gauō' said again what she had said before: "Who is the one who will marry the daughter of Gauō'?" Then the Humming-Bird came. "What can you do, son-in-law?" Then the Humming-Bird said, "I pick the hair of people off their heads." Then Gauō' said, "Let me see!" Then the Humming-Bird went to Gauō' and picked off her hair. Then Gauō' said, "Finish what you are doing, son-in-law! Go!" Then the Humming-Bird went away slowly.

Then Gauō' shouted again, "Who is the one who will marry the daughter of Gauō'?" Then the Sparrow came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' asked him, "What can you do, son-in-law?" Then the little Sparrow said, "When the dawn comes, I sing and waken the sleepers." Then Gauō' said, "Let me see!" Then the little Sparrow sang. His voice was beautiful. Then Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then the little Sparrow went away slowly.

Gauō' shouted again, "Who is the one who will marry the daughter of Gauō'?" Then the Robin came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' said, "What can you do, son-in-law?" The Robin said, "When I just begin to sing, the people know that it is summer." Then Gauō' said to the Robin, "Finish what you are talking about, son-in-law! Go!" Then the little Robin went away slowly.

Ada' wul ha'ts!Eksem wi-am-ha'us Gauō', "Nā'⁰l demt' in-na'ksGA lġū'⁰lġes Gauō'?" Ada' wul ġô'it!Eksga hawulwulā'iga⁰. Ada ha'utga⁰, "N!E'ryu demt' in-na'ksGA lġū'⁰lġent, Gauō'!" Ada' wul ha'us Gauō'ga⁰, "Gâ't di-wulā'yint, 5 ħams?" Ada ha'usga hawulwula'iga, "Ada hat!a'xga lax-ha't ħa ġrik a'lġigaut, ada ġrik wulā'ida ġ'a'da ħa dem q'am-ā'm lax-ha'." Ada wul ha'us Gauō'ga⁰, "Nda'da dem kla-n!Exn!u'yō a'lġigān." Ada wul a'lġixsga hawulwula'iga⁰. Ada' wul ha'us Gauō' ġesga hawulwula'iga, 10 "Qa'odiħ ha'un, ħams. Ada' wul yā⁰n." Ada' wul sem-hagul-dā'uġsga hawulwula'iga⁰.

Ada' wul ġrik ha'ts!Eksem wi-am-ha'utga⁰, "Nā'⁰l demt' in-na'ksGA lġū'⁰lġes Gauō'?" Ada' wul ġô'it!Eksga gusgwā'sga⁰. Adā ha'utga⁰, "N!E'ryu demt' in-na'ksGA lġū'⁰lġent, Gauō'." Ada ġikt ġe'ředexdet Gauō', "Gâ't di-wulā'yint, ħams?" Ada' wul ha'usga gusgwā'sga, "Gu'ldem ma'ldu dem hats!Enā'ser ġ'ad, adat habe dem wul le're=diġgat." Adat wul ha'us Gauō' ġesga gusgwā'sga, "Nda'da dem kla-ni'⁰dzu." Ada' wul ġun-ni'⁰ts!entga gusgwā'sga 20 ġa-sġā'usga dāa'xġatga⁰. Ada' wul ha'utga, "Qa'odiħ ha'un, ħams. Ada' wul yā⁰n." Ada' wul sem-hagul-dā'uġsga gusgwā'sga⁰.

Ada ġ'ap-wul-sta-iā'⁰t ġesga klul-wi-am-ha'utga⁰. Ada' wul ġô'it!Eksga txanlī'sga wul-leks-ġig'a'tsga ts!ō'⁰tsGA⁰; 25 ks-txalā'nt ada' wul di-ġô'it!Eksa x-sġi'⁰kGA⁰. Ada ha'utga, "N!E'ryu demt' in-na'ksGA lġū'⁰lġent, Gauō'." Ada' wul ġe'ředextġet Gauō', "Gâ't di-wulā'yint, ħams?" Ada ha'usga x-sġi'⁰kGA⁰, "Ksa-q!ā'ġau na-ġa-wuli'⁰l di-lebelt-wā'ltġu." Ada' wul ha'us Gauō', "Nda'da dem ni'⁰dzu." Ada' wul ksa- 30 ħā'⁰ltxt na-ġa-ħa'xse wi-x-sġi'⁰kt. Adat ġidi-ġā'⁰sga dza'klusGA⁰. Ada ksa-q!ā'ġa na-wuli'⁰l a ha-ts!a'xġes Gauō'. Ada' wul ha'ut ġesga x-sġi'⁰kGA⁰, "Qa'odiħ ha'un, ħams. Ada' wul yā⁰n." Ada' wul sem-hagul-dā'uġsga x-sġi'⁰kGA⁰.

Ada' wul ġrik ġô'it!Eksa txanlī'sga wul leks-ġig'a'da

Then Gauō' shouted again, "Who is the one who will marry the daughter of Gauō'?" Then the Mocking-Bird came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' said, "What can you, on your part, do, son-in-law?" Then the Mocking-Bird said, "I sing when the weather is bad." Then Gauō' said, "Let me hear your song!" Then the Mocking-Bird sang; and Gauō' said to the Mocking-Bird, "Finish what you are talking about, son-in-law! Go!" Then the Mocking-Bird went away slowly.

She shouted again, "Who is the one who will marry the daughter of Gauō'?" and the Bluejay came. He said, "I am the one who will marry your daughter, Gauō';" and Gauō' asked him again, "What can you, on your part, do, son-in-law?" and the Bluejay said, "I foretell good luck to the people when they go picking berries." Then Gauō' said to the Bluejay, "Let me see!" Then the Bluejay showed what he could accomplish. Then she said, "Finish what you are talking about, son-in-law! Go!" and the Bluejay went away slowly.

And she continued to go about crying, and all the different kinds of birds came; last of all came the Eagle. He said, "I am the one who will marry your daughter, Gauō'." Then Gauō' asked him, "What can you, on your part, do, son-in-law?" and the Eagle said, "I pick out the eyes of my enemies." And Gauō' said, "Let me see!" Then the Eagle stretched out his talons, caught an animal, and pulled out its eyes before Gauō'. Then she said to the Eagle, "Stop what you are talking about, son-in-law! Go!" Then the Eagle went away slowly.

Now all the different kinds of birds had come; and first

ts!õ<sup>0</sup>ts. Ada g'ap-ks-gâ'gat ge'redexdet Gauõ' a gâ' dze  
 wulā'yitga<sup>0</sup>. Ada hō'igigam dē'lemaxga txan!i<sup>0</sup>tga<sup>0</sup>. Wai,  
 ada gik wul wī-am-ha'ut gesga ha'utga, "Nā<sup>0</sup>! demt' in-  
 na'kska lgu<sup>0</sup>!ges Gauõ'?" Ada' wul gatgō'itleksa ya'ts!eks=  
 5 gat. Ada' wul gō'itleksa dasx. Ada' wul ha'ut, "N!e'ryu  
 demt' in-na'kska lgu<sup>0</sup>!gent, Gauõ'." Ada't ge'redexdet  
 Gauõ', "Gâ<sup>0</sup>t di-wulā'yint, lams?" Ada' ha'usga da'xsga<sup>0</sup>,  
 "Man-bā'yu gan; ada na-ma'k!il mā<sup>0</sup>q. Ada g'ik lebā<sup>0</sup>se  
 g'ad dat nī<sup>0</sup>dzu." Ada wul ha'us Gauõ'ga<sup>0</sup>, "Nda'da dem  
 10 kla-nī<sup>0</sup>dzu." Ada wula man-bā<sup>0</sup>sga lgu-da'sx gesga lax-  
 ga'nga<sup>0</sup>. Adat wul ma'k!ilsga mā<sup>0</sup>xga<sup>0</sup>. Adat wul ha'us  
 Gauõ' gesga lgu-da'sx, "Qa'odi! ha'un, lams. Ada' wul  
 yā<sup>0</sup>n." Ada' wul sem-hagul-dā'u!sga lgu-da'sxga<sup>0</sup>.

Ada' g'ik wul wī-am-ha'ut, "Nā<sup>0</sup>! demt' in-na'kska lgu<sup>0</sup>!-  
 15 ges Gauõ'?" Ada' wul gō'itlekska lgu-stukh'n. Ada' wul  
 ha'ut, "N!e'ryu demt' in-na'kska lgu<sup>0</sup>!gent, Gauõ'." Ada't  
 ge'redexdet Gauõ', "Gâ<sup>0</sup>t di-wulā'yint, lams?" Ada' ha'usga  
 lgu-stukh'n, "Am-wa'ntu ts!a'lu, ada g'ik lebā'sa g'a'dga<sup>0</sup>."  
 Ada wul ha'usga sigidemnā<sup>0</sup>xga<sup>0</sup>, "Nda'da dem kla-nī<sup>0</sup>dzu."  
 20 Ada wul wa'ndetga stukh'nga ts!a'ltga<sup>0</sup>. Ada hē<sup>0</sup>tgasga  
 na-kse-na!ā'mga<sup>0</sup>. Ada' wul ha'us Gauõ' gesga stukh'nga<sup>0</sup>,  
 "Qa'odi! ha'un, lams. Ada' wul yā<sup>0</sup>n." Ada wul sem-  
 hagul-dā'u!sga lgu-stukh'nga<sup>0</sup>.

Ada g'ik wul wī-am-ha'ut, "Nā<sup>0</sup>! demt' in-na'kska lgu<sup>0</sup>!-  
 25 ges Gauõ'?" Ada wul gō'itlekska a'utaga<sup>0</sup>. Ada wul  
 ha'ut, "N!e'ryu demt' in-na'kska lgu<sup>0</sup>!gent, Gauõ'." Ada't  
 ge'redexdet Gauõ', "Gâ<sup>0</sup>t di-wulā'yint, lams?" Ada ha'usga  
 a'utaga<sup>0</sup>, "K!al-hīsyā'dzut' in-lebelt-wā'ltgu da na-ts!õ<sup>0</sup>bu,  
 ada g'ik txal-hō'ltga txan!i' txamâ't gesga ne-i'mu, la g'ik  
 30 dza'ktga." Ada' wul ha'usga Gauõ'ga<sup>0</sup>, "Nda'da dem  
 nī<sup>0</sup>dzu." Adat wul k!u!-hīsyā'tstga a'utaga txan!i gâ<sup>0</sup> gesga  
 ts!õ<sup>0</sup>ptga<sup>0</sup>. Ada' wul ha'us Gauõ' "Qa'odi! ha'un, lams.  
 Ada' wul yā<sup>0</sup>n." Ada' wul hagul-dā'u!sga a'utaga<sup>0</sup>.



Ḡauō' would ask them what they could do, and all answered in a similar way. Then she cried again, and said, "Who is the one who will marry the daughter of Ḡauō'?" Then the quadrupeds came. The Squirrel came, and said, "I am the one who will marry your daughter, Ḡauō'." Then Ḡauō' asked him, "What can you, on your part, do, son-in-law?" and the Squirrel said, "I go up a tree, and I scatter pine-nuts. Then the people are afraid when they see it." Then Ḡauō' said, "Let me see!" The little Squirrel ran up a tree and scattered about pine-nuts. Then Ḡauō' said to the little Squirrel, "Finish what you are talking about, son-in-law! Go!" Then the little Squirrel went away slowly.

Then she shouted again, "Who is the one who will marry the daughter of Ḡauō'?" Then the little Rabbit came, and said, "I am the one who will marry your daughter, Ḡauō'." Then Ḡauō' asked him, "What can you, on your part, do, son-in-law?" and the little Rabbit said, "I just open my eyes, and the people are afraid." Then the chieftainess said, "Let me see!" Then the Rabbit opened his eyes, standing on his hind-legs. Then Ḡauō' said to the Rabbit, "Finish what you are talking about, son-in-law! Go!" Then the little Rabbit went away slowly.

Then she cried again, "Who is the one who will marry the daughter of Ḡauō'?" The Porcupine came, and said, "I am the one who will marry your daughter, Ḡauō'." Then Ḡauō' asked him, "What can you, on your part, do, son-in-law?" and the Porcupine said, "I strike my enemy with my tail, and his whole body is full of my quills, and he dies." Then Ḡauō' said, "Let me see!" Then the Porcupine struck about everywhere with his tail; and Ḡauō' said, "Finish what you are talking about, son-in-law! Go!" Then the Porcupine went away slowly.

Ada' wul ha'ts!Eksem wī-am-ha'us Gauō', "Nā'ŋ demt' in-na'ksa ŋgū'ŋges Gauō'?" Ada' wul gō'it!Eksga gwī'kga<sup>0</sup>. Ada' wul ha'utga<sup>0</sup>, "N!e'ryu demt' in-na'ksa ŋgū'ŋgent, Gauō'." Adat ge'redextga sigidemnā'xga<sup>0</sup>, "Gâ't di-wulā'= 5 yînt, ŋams?" Ada' wul ha'usga gwī'kga<sup>0</sup>, "Lu-nī'dzu ts!em-gramk, ada hasa'gau da n dem wulā'î dem wula yā'⁰ lax-ha' da dze ŋa gâ'msem." Ada' wul g'ik ha'ut gesga gwī'kga<sup>0</sup>, "Nda'da dem nī'dzu gâ ne-ha'un." Ada sa-lagait-gō'sga ŋgu-gwī'k gesga lax-lô'pga, at lu-nī'sga na-ts!ā'rsga 10 g'a'mkga<sup>0</sup>. Ada' wul ha'us Gauō', "Qa'odiŋ ha'un, ŋams. Ada' wul yā'n." Ada' wul hagul-dā'uŋsga gwī'kga<sup>0</sup>.

Ada' wul g'ik wī-am-ha'us Gauō', "Nā'ŋ demt' in-na'ksa ŋgū'ŋges Gauō'?" Ada' wul gō'it!Eksga wa'ts!aga<sup>0</sup>. Ada' wul ha'utga<sup>0</sup>, "N!e'ryu demt' in-na'ksa ŋgū'ŋgent, Gauō'." 15 Adat ge'redextet, "Gâ't di-wulā'yînt, ŋams!" Ada' wul ha'usga wa'ts!aga<sup>0</sup>, "De-xswâxsu di-lebelt-wa'lu da ts!em-a'ks gaks wi-lu-daŋtenk." Ada' wul g'ik ha'utga sigidem-nā'xga<sup>0</sup>, "Nda'da dem nī'dzu gâ ne-ha'un." Adat wul gā'tga wa'ts!aga ya'niga, adat wul de-xswâxsget gesga 20 ts!em-a'ksga<sup>0</sup>. A'ŋga nakt da wi-lu-da'qŋengesga ya'niga<sup>0</sup>. Ada' wul ha'us Gauō', "Qa'odiŋ ha'un, ŋams. Ada' wul yā'n." Ada' wul hagul-dā'uŋsga wa'ts!aga<sup>0</sup>.

Ada' wul klul-wī-am-ha'ut gesga ha'utga<sup>0</sup>, "Nā'ŋ demt' in-na'ksa ŋgū'ŋges Gauō'?" Ada gō'it!Eksga sts!ā'ŋga<sup>0</sup>. 25 Ada ha'utga<sup>0</sup>, "N!e'ryu demt' in-na'ksa ŋgū'ŋgent, Gauō'," da-ya'ga sts!ā'ŋga<sup>0</sup>. Adat ge'redextga sigidemnā'xga<sup>0</sup>, "Gâ't di-wulā'yînt, ŋams!" Ada' wul ha'usga sts!ā'ŋga<sup>0</sup>, "Huk-ğasgō'dzu ganga'n a ne-wā'nu hô'yu a lax-ô' lebelt-wā'lu." Ada' wul ha'us Gauō', "Nda'da dem nī'dzu gâ' 30 ne-ha'un." Ada wult xts!E-ğasgō'dzede sts!ā'ŋga ganga'n a ne-wā'ntga. Ada' wul ha'usga sigidemnā'xga<sup>0</sup>, "Qa'odiŋ ha'un, ŋams. Ada' wul yā'n." Ada' wul sem-hagul-dā'uŋsga sts!ā'ŋga<sup>0</sup>.

Then Gauō' cried again, "Who is the one who will marry the daughter of Gauō'?" Then the Marmot came, and said, "I am the one who will marry your daughter, Gauō'." Then the chieftainess asked him, "What can you, on your part, do, son-in-law?" and the Marmot said, "I look into the sun when I wish to know what weather it will be the next winter." Then she said also to the Marmot, "Let me see what you are talking about!" Then the little Marmot jumped suddenly right up on a stone and looked into the [inside of the] sun. Then Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then the Marmot went away slowly.

Then Gauō' cried again, "Who is the one who will marry the daughter of Gauō'?" Then the Land-Otter came, and said, "I am the one who will marry your daughter, Gauō'." Then she asked him, "What can you, on your part, do, son-in-law?" and the Otter said, "I dive with my enemy until he is drowned." Then the chieftainess said, "Let me see wat you are talking about!" Then the Otter took a marten and dived with it in the water. It was not long before the marten was drowned. Then Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then the Otter went away slowly.

Then she went about again crying, and said, "Who is the one who will marry the daughter of Gauō'?" Then the Beaver came, and said, "I am the one who will marry your daughter, Gauō'." Thus said Beaver. Then the chieftainess asked him, "What can you, on your part, do, son-in-law?" and Beaver said, "I know how to cut trees with my teeth over my enemy." Then Gauō' said, "Let me see what you are talking about!" Then Beaver cut across trees with his teeth; and the chieftainess said, "Finish what you are talking about, son-in-law! Go!" Then Beaver went away slowly.

Ada' wul g'ik wī-am-ha'us Gauō', "Nā<sup>0</sup> demt' in-na'ksa  
 10 lġū<sup>0</sup>lġes Gauō'?" Ada' wul gōi't!eks ga giba'uga<sup>0</sup>. Ada'  
 wul ha'utga<sup>0</sup>, "N!e'ryu demt' in-na'ksa lġū<sup>0</sup>lġent, Gauō'."  
 Adat ge'redextget Gauō'ga<sup>0</sup>, "Gâ<sup>0</sup>t di-wulā'yint, lams?"  
 5 Ada' ha'usga giba'uga<sup>0</sup>, "NE wā<sup>0</sup>nu hō'iyu a txanlī't' in-  
 lebelt-wā'ltgu." Ada' wul ha'us Gauō', "Nda'da dem  
 nī<sup>0</sup>dzu gâ ne-ha'un." Ada' wult gidi-lā<sup>0</sup>laxtga giba'uga  
 txanlī'sga gâ<sup>0</sup>ga<sup>0</sup>. Ada' wul ha'us Gauō', "Qa'odiġ ha'un,  
 lams. Ada' wul yā<sup>0</sup>n." Ada' wul sem-hagul-dā'utsga  
 10 giba'uga<sup>0</sup>.

Ada' wul ste-hiā<sup>0</sup>tga<sup>0</sup>. Ada txanlī' wul leks-g'ig-a'da  
 ya'ts!esga gatgō'it!ekset a demt na'ksa lġū<sup>0</sup>lġes Gauō'.  
 Adat ge'redextet, ada' hōi'g'igam dē'lemexgetga txanlī' a  
 gâ<sup>0</sup> wulwulā'itga<sup>0</sup>.  
 15 Ada' wul g'ik di-gō'it!eks ga wī-medi<sup>0</sup>kga<sup>0</sup>. Ada' wul  
 ha'utga<sup>0</sup>, "N!e'ryu demt' in-na'ksa lġū<sup>0</sup>lġent, Gauō'."  
 Adat ge'redextga sigidemnā<sup>0</sup>xga<sup>0</sup>, "Gâ<sup>0</sup>t di-wulā'yint, lams?"  
 Ada' wul ha'usga wī-medi<sup>0</sup>kga<sup>0</sup>, "A'lġe n mâ<sup>0</sup>n di-lebelt-  
 wā'lu a ne-wut!a-ga-klilā'yut, ada na-k<sup>0</sup>hī-dze!dza'lt, ada  
 20 na-k<sup>0</sup>hī-baxbā<sup>0</sup>q!alyu ga-t!em-ga'ustga<sup>0</sup> diġ ga-tqamā<sup>0</sup>tga<sup>0</sup>.  
 Ada' wul ha'us Gauō', "Nda'da dem nī<sup>0</sup>dzu gâ ne-ha'un."  
 Ada sa-lū<sup>0</sup>ntisga wī-medi<sup>0</sup>kga<sup>0</sup>. Ada' wul g'ap-gā'pxansga  
 yū<sup>0</sup>pga<sup>0</sup>. Adat kse-lī<sup>0</sup>p!el hū<sup>0</sup>set ā ts!em-yū<sup>0</sup>pt. Ada  
 sem-bā<sup>0</sup>sga sigidemnā<sup>0</sup>xga<sup>0</sup>. Adat man-qalī'meksesga lax-  
 25 â'tga<sup>0</sup>. A'da a'lġa xste'ltgetga<sup>0</sup>, lā āms sga-na'kt, ada'  
 wul ha'utga<sup>0</sup>, "Qa'odiġ ha'un, lams. Ada' wul yā<sup>0</sup>n." Ada'  
 wul sem-hagul-dā'utsga wī-medi<sup>0</sup>kga<sup>0</sup>.

A'da a'lġa g'ik gō'it!eks dē'lemexga<sup>0</sup>, a wul lā ga'udi  
 txanlī' ts!ū<sup>0</sup>ts diġ txanlī' ya'ts!esk. Ada' wul gik wī-am-  
 30 ha'utga<sup>0</sup>. Ada g'ik wagait a'lġa gō'it!eks dē'lemexga<sup>0</sup>.  
 Ada g'ik ha'ts!eksem wī-am-ha'utga lā k!ulī<sup>0</sup>sga ha'utga<sup>0</sup>.  
 Ada wagait a'lġa dē'lemexktga<sup>0</sup>. Ada' g'ik ha'utga lā  
 txā'lpxsga ha'ut. Ada sa-gwa'lksga tsa'mtiga<sup>0</sup>. Ada'

Then Gauō' cried again, "Who is the one who will marry the daughter of Gauō'?" Then Wolf came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' asked him, "What can you, on your part, do, son-in-law?" Wolf said, "I use my teeth to kill all my enemies." Then Gauō' said, "Let me see what you are talking about!" and Wolf bit everything. Then Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then Wolf went away slowly.

Then she continued to do so, and all kinds of animals came, who wanted to marry the daughter of Gauō'. Then she questioned them, and all answered in a similar way what they could do.

Then the great Grizzly Bear came, and said, "I am the one who will marry your daughter, Gauō'." And the chieftainess asked him, "What can you, on your part, do, son-in-law?" and the great Grizzly Bear answered, and said, "I do not spare my enemies with my great claws, and I eat them up, and I tear their heads and their bodies." Then Gauō' said, "Let me see what you are talking about." Then the great Grizzly Bear suddenly got angry, and pawed the ground, and tore up the roots in the ground. Then the chieftainess became afraid, and (Grizzly Bear) threw (the roots) upward. Then she did not make any noise; but after some time she said again, "Finish what you are talking about, son-in-law! Go!" Then the Great Grizzly Bear went away slowly.

Then nobody came and answered. All the birds and all the animals were finished. Then she shouted again, and again no answer came. Then she shouted again a third time, and again no answer came. Then she shouted again a fourth time. Then suddenly lightning flashed. She shouted again, "Who is the one who will marry the

ha'ts!eksem wī-am-ha'utga<sup>0</sup>, "Nā<sup>0</sup>! demt' in-na'kska lǵū<sup>0</sup>lǵes Gauō'?" Ada' g'rik sa-lu-sga-gwa'ikt gesga ts!a'ltga<sup>0</sup>. Ada g'rik wī-am-ha'utga ła txa'lp̄xa sīsa-lu-gulgwa'lksga ts!a'mti-ga<sup>0</sup>, da sa-gun-hē<sup>0</sup>tgesga sū-pla'sem y!ū<sup>0</sup>ta gesga awā<sup>0</sup>tga<sup>0</sup>,  
 5 hōi'g'igatga dū'lam la'kga na-wa'sgetga<sup>0</sup>.

Ada' wul ha'ut gesga sigidemnā<sup>0</sup>xga<sup>0</sup>, "T n!ē'ryu demt' in-na'kska lǵū<sup>0</sup>lǵent, Gauō'." Ada sem-wi-lē'ksem bā<sup>0</sup>stga<sup>0</sup>. Ada wul g'rik ge'redexsga su-plā'sem y!ū<sup>0</sup>taga<sup>0</sup>, "Gā<sup>0</sup> di-wulā'yint, ɭams:?" Ada' wul ha'usga su-pla'sem y!ū<sup>0</sup>taga,  
 10 "A dze da' ła na na-wā'da wul-dō'ug'itgat ā lax-ha-l!i-da'ltga<sup>0</sup>; ada g'rik gun-yā'yut; ada n tgu-bā'han an'ā'nu ła g'rik g-ā<sup>0</sup>k!eltgesga yū<sup>0</sup>pga<sup>0</sup>." Ada' wul ha'us Gauō', "Nda'da dem nī<sup>0</sup>dzu." Ada' wul kse-ɭā<sup>0</sup>tesga an'ō'ntga<sup>0</sup>. Ada sa-txa-bā'hantga<sup>0</sup>. Ada' wul sa-g-ā<sup>0</sup>k!eltgesga yū<sup>0</sup>p=  
 15 ga<sup>0</sup>, diɭ txan!i' ganga'n man-ks-ta-qā'xge ne-ga-hū<sup>0</sup>stga<sup>0</sup>. Ada' wul ha'us Gauō'ga<sup>0</sup>, "Am me dem na'kska lǵū<sup>0</sup>lǵu." Ada' wult na'ksgetga su-pla'sem y!ū<sup>0</sup>ta.

Ada' wul ks-qā'gumt gā<sup>0</sup>ska ɭa'mstga, adat lu-t!ā<sup>0</sup>det gesga na-ts!em-ga-q!ā'it. Ada' g'rik di-lu-t!ā<sup>0</sup>ska na'kst=  
 20 gesga n-na-stā'sga na-ga-q!ā'itga<sup>0</sup>. "Dze da' ła man-g'ipā'igi, ada g'ilā' dze kse-nē<sup>0</sup>tgen." (Nin!i' su-pla'sem y!ū<sup>0</sup>ta gwa<sup>0</sup>tgi-wā<sup>0</sup>tget gesga lax-ha'ga<sup>0</sup>.) Ada' wul man-g'ipā'ikt gesga wagait-lax-ha'ga<sup>0</sup>; da wul sa-ksa-nī<sup>0</sup>tsgesga sig'idem-nā<sup>0</sup>xga<sup>0</sup>. Ada sa-tgi-laxla'xsga su-pla'sem y!ū<sup>0</sup>ta gesga  
 25 lax-yū<sup>0</sup>pga<sup>0</sup>.

Ada' wulat semg'id yā'uɭemxtga at wa-gun-kse-nī<sup>0</sup>tsget=ga<sup>0</sup>. Ada ła txā'lp̄xsge g'it wa-wā<sup>0</sup>ntga gan-lū<sup>0</sup>ntisga su-pla'sem y!ū<sup>0</sup>taga. Adat man-da-gā<sup>0</sup>det gesga na-ts!u=wā'nska q!ā'utsxantga gan. Adat kse-ts!ā<sup>0</sup>tena anī<sup>0</sup>stga<sup>0</sup>.  
 30 Ada nī't wul lu-t!ā<sup>0</sup>desga hanā<sup>0</sup>xga<sup>0</sup>. Ada' wul ha'usga su-pla'sem y!ū<sup>0</sup>taga<sup>0</sup>, "Dem na-amu'ksa klul-sa-wā'lxsedet n!ē'ren."

Ada' wul man-g'ipā'ikt gesga lax-ha'ga<sup>0</sup>. Ada ła man-

daughter of Gauō'?" Again it suddenly flashed right across her face. She shouted a fifth time. Then lightning flashed just for a moment, and suddenly a young man stood near her. His garments were like tongues of fire.

Then he said to the chieftainess, "I am the one who will marry your daughter, Gauō'." Then she was very much afraid. But she asked the young man also, "What can you, on your part, do, son-in-law?" Then the young man said, "When I meet warriors on the battle-field, I go near, turn over my hand, and the earth turns over." Then Gauō' said, "Let me see!" Then he stretched out his hand and turned it over suddenly. Then the earth turned over, and all the trees turned upside down their roots. Then Gauō' said, "It is good if you marry my child." Then the young man married her.

He took first his mother-in-law and put her under one arm, and then he took also his wife and put her under his other arm. "When I fly up, don't look out!" (This young man had come down from the sky.) Then he flew up towards the sky, but the chieftainess suddenly looked out. Then the youth dropped down again to the ground.

Then he advised them strongly that they should not look out. She disobeyed a fourth time, therefore the young man became angry. Then he went up to the top of a tree, pulled out a branch, and that was where he put the woman in. Then the young man said, "Travellers shall always listen to you."<sup>1</sup>

Then he flew up to the sky, and he arrived up above

---

<sup>1</sup> This is the reason why the branches of trees creak.

a'xłget gesga ne-wul-wa<sup>0</sup>tgetga<sup>0</sup>, ada' wulat lek!ul-na'ks-  
gesga lġu<sup>0</sup>łges Ġauō'ga asga na-tsl'em-wā'lbs ne-gwā<sup>0</sup>tga<sup>0</sup>.  
Ada ła na'ga n-da-ga-nē'niksgetga<sup>0</sup>, ada' wul kse-kfe'łsga  
kłge'resga su-pla'sem hanā<sup>0</sup>xga, txalpxdā'łga y!ū<sup>0</sup>taga, ada  
5 tlepxadā<sup>0</sup>! hanā<sup>0</sup>nexga<sup>0</sup>. NE-wā<sup>0</sup>sga k!abe-tge'rełga sī<sup>0</sup>łg'ida  
wā<sup>0</sup>tges Gumxmalad (?); ada na-aniyā<sup>0</sup>dga A'aiyā'wuxk (?);  
ada na g'ik aniyā<sup>0</sup>d wā<sup>0</sup>tges Gumdasū'mada (?); ada na g'ik  
aniyā<sup>0</sup>dga Ligi-yū<sup>0</sup>n (?); ada wā<sup>0</sup>sga hanā'naxga ks-qā'gada  
wā<sup>0</sup>des Ksem-hamhā'm; ada ts!uwā'ng'id wā<sup>0</sup>des Ksem-  
10 g'ilaxwilō'gôn.

Ada' wult dzepdza'pdet n-iā<sup>0</sup>tga txā'łpxada wuwā'lb.  
Sī'łg'idat wul dza'ba (nagasūg'a'dem) g'a'mgem ā<sup>0</sup>tk; ada  
na-anyā<sup>0</sup>tgat wul dza'ba (nagasūg'a'dem) biā'lest; ada na  
g'ik anyā<sup>0</sup>tga da mā'xi; ada ts!uwā'ng'itga lax-ō'm di  
15 (nagasūg'a'd) wadi-g'a'da wā'łtga<sup>0</sup>.

Nt' in-lebelt-wā'łtga qal-tsl'a'ba ła dзі<sup>0</sup>begelt, adat ła  
klā<sup>0</sup>łtga nat' in-wulā'gutga<sup>0</sup>, ada ła' wula qam-mī<sup>0</sup>łksga  
na-ga-xstā<sup>0</sup>tga<sup>0</sup>. G'ridza txanlī' ā<sup>0</sup>tgega qam-mī<sup>0</sup>łk gesga  
g'a'łexgesga de-gō'ibe g'a'mgem ā<sup>0</sup>tga<sup>0</sup>.

20 Ġan-ła g'ik k!e'relde ā<sup>0</sup>tk hi-yā'gu g'ik qam-mī<sup>0</sup>łktga<sup>0</sup>.  
Ada wul wī-sa-gwa'ntga yē<sup>0</sup>n a txanlī' lax-tslapt. Sem-  
sa-n!exn!ō<sup>0</sup>ksga wī-xsdā'mxga gesga na-qal-wul-dzō'xsga  
lu-g'ā'g'atga<sup>0</sup>, hōi'g'igatga wī-ga-līplī'bem lax-ha'ga<sup>0</sup>.  
Txā'łpxat n!exn!ō<sup>0</sup>sga xstā'mxtga<sup>0</sup>. Txā'łpxa wā'łtga<sup>0</sup>.  
25 Ada' wul sem-sa-ha'u klā'lda su-pla'sem y!ū<sup>0</sup>ta, "Ya-ī',  
am-sge'res doiłgisł (?) na-qal-tsl'a'p dep wa-lā'ms g'ig'a'tk,  
dep wa-gagā'dem al'ā'łxsem nī na wī-qal-qal-tsl'a'pseme  
gul." <sup>1</sup> Adat la-hē'łde na-līklē'ksem g'a'det a gu ha'u su-  
ma'xsedit, op dza sa-gatgō'it!eksł leks-g'a'dem gā<sup>0</sup>. Ada'  
30 ła' wula ts!e'rska yē<sup>0</sup>nga<sup>0</sup>.

Ła hī-ganlā<sup>0</sup>k, ada' wul ksā'xsga g'a'dga, at dzaga-  
nī<sup>0</sup>dzesga qal-qal-tsl!epts!a'pga<sup>0</sup>. Ġakstahna'ga, sa-nī' wul

<sup>1</sup> This sentence is evidently wrong. The word doiłgisł (Tate, doilthgishlth)



at the place where he had come from. Then he remained married to the daughter of Gauō' in the house of his father. After they had been married some time, the young woman gave birth to children, — four boys and two girls. The name of the eldest boy was Gumxmalad (?), and the next one A'aiyā'wuxk (?), and the next one was named Gumdasū'mada (?), and the next one again Ligi-yū'n (?); and the name of the first girl was Hamhā'm-Woman, and the youngest one was named G'ilaxwilô'gôn-Woman.

And their grandfather built four houses. For the eldest one he made the carving of the moon; for the next one, the carving of the stars; for the next one, the rainbow; and for the youngest one, the Lax-ōm in the form of a man.

Of the enemies of the town that had been destroyed, one of them who had done it always played outside. Almost every night he played outside in the moonlight.

One night they began to play again. Then a heavy fog lay over the whole town. Suddenly they heard a loud noise where the old village had been destroyed, like thunder from the sky. Four times they heard the noise. Four times it did so. Then suddenly one of the young men said, "Hurrah! There is just a noise in the village of the silly people, of the brave people without minds, in the old town."<sup>1</sup> Then the old people forbade the young people to say so, lest something strange might happen. Much fog always remained.

When it began to be morning, the people went out again and looked across to the old town. Behold! suddenly

---

and the end of the sentence are quite obscure, and the syntactic form does not seem to give good sense.

- ma'xsGesga txa'lpXatga wulwā'lbTga<sup>0</sup>. Si'lg'atga (nagasu-  
g'a'dem) g'a'mgem ā<sup>0</sup>tk; ada na-anyā<sup>0</sup>tga (nagasug'a'dem)  
biā'lest; ada na-anyā<sup>0</sup>tga (nagasug'a'dem) mā'xi; ada na  
g'ik anyā<sup>0</sup>tga (nagasug'a'dem) lax-ō'm wadi-g'a'da wālt.  
5 Nin!i' wulwā'lb gwai na-tgi-da'uł desda ā<sup>0</sup>tgeda n dat n!ex=  
n!ū'sda wī-xstā'mxda nt' in-hôi'g'iga sta-ga-lîplî<sup>0</sup>bem lax-  
ha'da desda spagait-yē<sup>0</sup>nda<sup>0</sup>. Sem'ā'gitga lax-ha'gat' in-  
dza'besga łukta'ēntgat gesga wulwā'lbTga<sup>0</sup>. Ada tgi-da'ułt  
gesga ā<sup>0</sup>tgega<sup>0</sup> a'sga na-gal-wul-dzô'xtga, a'sga demt wul  
10 dī'yiltget gesga nt' in-lu-gā'gans dep n-iā'tga. Ada' dīł  
nin!i'<sup>0</sup>sga g'ik t!epxadū<sup>0</sup>lda k!abe-tgere'łgem hanā'naxga<sup>0</sup>,  
demt' in-haldā'utga dze da ła da'ltga. Ada g'ik k'linā'msga  
łgu-xbē<sup>0</sup>sgas dep n-iā<sup>0</sup>tga, su-wā'detgeł "ts!uwa'n." Adat  
wul semg'id yikyā'uxlēmXget niā<sup>0</sup>tga, "A dze da ła na-  
15 newā'dał dza wul-dū'g'itga, ada sem-dze ła g'a'bega ga-  
gā'tsem łam dem sem g'ik q!ā'gadet. Ada dem sa-tgu-bā<sup>0</sup>  
yū<sup>0</sup>bet. Ada dem di-tXal-ks-łer dem lebelT-wā'lksem."

- Nin!i'<sup>0</sup> wul hi-se-t!ā'tge wul na-t!ētlā'ła pta'xdat G'ispa=  
wutwa'da, lax-ha' wula wā'tgetga<sup>0</sup>; dīł gik lekla'xs ptaxT,  
20 G'ispawutwa'da, dīł Lax-x-sgī<sup>0</sup>k, ganł Ğanha'da, ada Lax-  
g'ibū<sup>0</sup>t.

- Ni<sup>0</sup> ła nī<sup>0</sup>dze ne-g'a'desga qal-ts!a'pge gū na-ga-xstā<sup>0</sup>d  
gesga gi-k!ā<sup>0</sup>łga; ada semgal hasa'xt gesga demt nī<sup>0</sup>sga;  
gan-k!ē-wā'lxstget ts!ēlā'yeretga<sup>0</sup>. Ada semgal ama-g'ig'a'ts=  
25 ga su-ma'xsem y!ū<sup>0</sup>taga, asga nt' in-lu-q!ā'gans dep n-iā<sup>0</sup>tga.  
Ğan ła k!ē'reltga sa'ga, ada wul haldem-q!ô'łsga na ła  
qal-ts!a'pga asga dem k'łina-xsa'ntga<sup>0</sup>, a dem lebā'łsga  
txalpxdā<sup>0</sup>ltga su-ma'xsetga su-dzô'gatga<sup>0</sup>. Ada' wult anā<sup>0</sup>xt-  
ga<sup>0</sup>. Nin!i' gan-dzaga-wā'lxsga su-ma'xset na-su-dzô'gatga  
30 asga dem xsa'ntga<sup>0</sup>.

Ada' wula se-wa'ntget gesga xsa'ntga<sup>0</sup>, ada' wult lebā'ltga  
łgu-ts!uwā'ng'itga Ligi-yū<sup>0</sup>nga wī-sem-ā'gitga<sup>0</sup> (dem di-lebā'lt-  
ga<sup>0</sup>). Ada' wult kse-gā<sup>0</sup>dga łgu-ts!uwā'ngitga na-łgu-ha-

they saw four houses standing there, — that of the eldest with the carving of the moon, the next one with the carving of the stars, the next one with the carving of the rainbow, and again the next one with the carving of the Lax-ōm like a man. These houses had come down during the night, when they had heard in the fog the great noise like thunder from the sky. The chief in the sky was the one who had made the houses of his grand-children. They had come down during the night to their former dwelling-place to take revenge on those who had destroyed their grand-parents. And thus also (came) the two little girls who should cure them in the battle. And their grandfather had also given them a little box, which was called “tsluwa’n;” and their grandfather had strongly advised them, “When you come to the meeting of the warriors and your heart gets discouraged, then open it again. Then the earth will suddenly turn over, and your enemies will be under it.”

This was the beginning of the clan G’ispawutwa’da. They came from the sky, and the various clans, — the G’ispawutwa’da and the Eagles and the Ganha’da and the Wolves.

And the people of the town who had won the victory in olden times saw them, and wished to see them very much: therefore they went across on a visit. And the young men were very kind to those who had destroyed their grandfathers. So one day the people went across to the town to gamble with the four newly-arrived young men. Then they agreed. Therefore the young men who had just arrived went across to gamble.

When they started to gamble, the youngest one, Ligi-yū<sup>’0</sup>n, staked against the great chief. Then the youngest one took out his little club which his grandfather had

q!alā'gatga<sup>0</sup>, gu na-k'lina'ms n-iā'<sup>0</sup>tga<sup>0</sup> as nī'<sup>0</sup>t asga dem ha-wulā'<sup>0</sup>watga<sup>0</sup>. Ada' wul ha'usga sem'ā'g'it gesga lgu-wā'mlgega, "A'lga dem di-ha-dza'kl klabe-sesū'<sup>0</sup>sem ya'tslesga ne-wā'n." Ada mmā'mextga<sup>0</sup>. Ada nesga'tget, adat na-  
 5 halā'g'ixtga<sup>0</sup>. Gan-sem-sa-gā'<sup>0</sup>tga lgu-wā'mlgega na-lgu-ha-q!alā'gatga asga wult se-dzā'xtga sem'ā'g'itga<sup>0</sup>. "Yū'<sup>0</sup> ne ya'dzen ada dem dza'gen." Ada sa-ha'usga sem'ā'g'itga<sup>0</sup>, "Wai, tli'<sup>0</sup>n." Ada' wula ya'dzetga lgu-wā'mlgega n-tlem-gā'ustga<sup>0</sup>. Ada kse-khe'lsga na-wun-gā'usge wī-sem'ā'g'itga<sup>0</sup>.  
 10 Ada dza'ktga<sup>0</sup>.

Ada' wul gik ha'ts!eksem wul-dō'ug'itgetga<sup>0</sup>. Ada lebelt-wā'ltga txa-k!e'reltga na-qal-ts!a'psga klabe-txalpxdā'<sup>0</sup>ltga su-mā'xsem y!ū'<sup>0</sup>ta, di! tlepxadā'<sup>0</sup>lde hanā'nax at' in-gwul-hahaldā'u ne-ga-lemkdī'<sup>0</sup>tga<sup>0</sup>. Nī la la-ma'xsgesga ga-gā'<sup>0</sup>da  
 15 txalpxdā'<sup>0</sup>lde y!ū'<sup>0</sup>ta, ada' wult gā'<sup>0</sup>sga lgu-xbī'<sup>0</sup>stga, ada' wul q!ā'gatga<sup>0</sup>. Ada sa-tgu-bā'<sup>0</sup> yū'<sup>0</sup>bet. Ada' lu-q!ā'gasga na-lebelt-wā'ltga<sup>0</sup>. Ada xstā'<sup>0</sup>tgesga wī-txal-qal-ts!a'pga<sup>0</sup>.

Ada' wult klul-q!a-dā'ult asga txanlī' wul-dzexdzō'gat asga demt dzabe ptā'<sup>0</sup>xt asga me!a-k!e'relda qal-ts!a'pga.  
 20 Amet la-hē'<sup>0</sup>lde na-g'a'desga k!e'reltga wul-dzō'xtga<sup>0</sup>, ada' g'ikt wul-dō'ug'itgetga<sup>0</sup>. Ada g'ik gris-gā'<sup>0</sup>sga k!e'reltga wul-dzō'xtga<sup>0</sup>. Ada g'ikt bā'<sup>0</sup>l demt sa-na-ptā'<sup>0</sup>xtga<sup>0</sup>. Gan amet anā'<sup>0</sup>xtga, wul lu-bā'<sup>0</sup>tga<sup>0</sup>. Ada a'lga g'ik wul-dō'ug'itgatga<sup>0</sup>.

Ada' wul wagait-q!a-dā'ult gesga G'īd-ganē'itsga, di!  
 25 txanlī' ndat da wul lu-yīlya'ltgetga<sup>0</sup>. Ada gik wul q!a-dā'ult gesga uks-dedā'<sup>0</sup>t at gap-sem-melmā'lk!en dem se-na-ptā'<sup>0</sup>xt gesga txanlī'sga qal-ts!epts!a'bem Ts!em-siā'nga<sup>0</sup>. Nin!ī's dep gwai't' in-sge'resga <sup>1</sup> txa'lpaxatga wul-na-t!ē!t!a'la ptā'<sup>0</sup>xtga<sup>0</sup>. Ks-qā'ga G'ispawutwa'da, ada' la sem-hōi'g'i-  
 30 gadat dem sagait-k!e'relsga dem wul na-t!a'lga: ôl, nā'xl, g'a'mgem ā'0tk, biā'lest, mā'xē, ada g'ik hē'ldē na awā'<sup>0</sup>tga<sup>0</sup>. Na-aniā'<sup>0</sup>tga<sup>0</sup> Lax-x-sgī'<sup>0</sup>get, ada la g'ik hōi'g'igadet dem sagait-k!e'relsga wul-na-t!ā'lga<sup>0</sup>: x-sgī'<sup>0</sup>k, sts!âl, txa'u, ada

<sup>1</sup> Duncan prefers in-se-tla'sga.

given to him when they had come down. Then the chief said to the boy, "You cannot even kill little birds with what you have;" and then he smiled and he made fun of him and laughed at him. Therefore the boy took his little club, because the chief had made him ashamed. "Suppose I should hit you, you would be dead!" and the chief said at once, "Go ahead!" Then the boy struck him over the head, and the brains of the great chief dropped out, and he was dead.

Then they fought again. The whole town fought together against the four youths; and the two women were the ones who at once cured their brothers; and when the four men lost courage, they took the little box and opened it, and suddenly the earth turned over, and their enemies were lost. Thus they gained the victory over the great town.

Then they went about among all the villages to make the clans in every village. If the people of a village refused, they made war again. Then they went from one village to another, and they tried again to make the clans among them. When they agreed, they went to them. Then they did not fight.

Then they went to the Tlingit everywhere and came back. Then they went southward along the coast to force all the villages of the Tsimshian to make the clans. Thus began the four clans: first the G'ispawutwa'da, then they are together like one company, — Bear, Killer-Whale, Moon, Star, Rainbow, and many others; and next there are the Eagles, and they are also like one company, —

g'rik na-gā-tsl'a'utga<sup>0</sup>. Qā<sup>0</sup>q, dił qanā'u, dił t!ē<sup>0</sup>ben, dił gamā'tsga, ada g'rik na-ga-tslā'utga di-dza'baxsga Ganha=daga<sup>0</sup>. G'ribū<sup>0</sup>, dił gasgā<sup>0</sup>s, dił g'rik na-ga-tsl'a'utga di-dza'baxsga Lax-g'ribū<sup>0</sup>ga<sup>0</sup>.

- 5 Ninlī'sga su-ma'xsem y!ū<sup>0</sup>ta gwait' in-sem-wulā'i wul-dō'ugit at g'rit wā'ltga txanlī' wul-dzexdzō'gat. Ada q!ayīm qa-xstā<sup>0</sup>tgesga txanlī' nda'ga. Na gant sagait-anā<sup>0</sup>xsga dem na-ptā<sup>0</sup>xtga<sup>0</sup>. Ada dem lep dedā' n dem ga-dza'pxsga me!a-  
 10 k!ē'relde ptā<sup>0</sup>xtga<sup>0</sup>. Ada' la qa'udisga n't dze!p!dza'psga na-ga-dza'p!xtga<sup>0</sup> a txā'!pxada wul-na-t!alt!a'ltga<sup>0</sup>. Ada lep-dadā<sup>0</sup>sga ne-ga-ayā'wuxsga ne-lep-wulwulā'isgetga<sup>0</sup>. Ada' a'ltga dem dīt-na'ksge! n-di-lep-wulā'isgetga<sup>0</sup>, a gap-txanlī'<sup>1</sup> wul leks-g'rig'a'da dem ga-deldū<sup>0</sup>la gesga spagait-wul-dzex=dzō'gasga leks-dzexdzō'gatga<sup>0</sup>. Ada txanlī' dildū<sup>0</sup>lsem  
 15 gā<sup>0</sup>ga lu-wā'lt gesga ts!em-a'ksga, dił wā'lt gesga spagait-ga'nga, dił lipā'igetga, ada se-n!a'it!ekset a ptā<sup>0</sup>xt a gīl-ga'ikt, ada gīl-ō'nt a ne-lep-dza'p!xtga<sup>0</sup>. Līgi-ne-wā'sga gan-n-lā'idum ptā<sup>0</sup>xtga. Gant wulā'ida leks-tsl'a'betga<sup>0</sup> sēmgal ha-dzexdzā'gat dze da lep-na'ksgesga n-lep-ptā<sup>0</sup>xtga<sup>0</sup>.  
 20 Wai, nī<sup>0</sup> la ga'udisget klina'msga ptā<sup>0</sup>xt gesga txanlī' qal-tsl!ptsl'a'pga<sup>0</sup>.

- Ada' g'rik wul wi-lē<sup>0</sup>ksem yā<sup>0</sup>ktga<sup>0</sup>. Ada' la ga'uditga<sup>0</sup>, ada' wul ha'tsl!eksem g'rik g'rit wā'ltgetga<sup>0</sup>. Adat ha'tsl!eksem lu-q!ā'gansga n-lebel-t-wā'ltgatga<sup>0</sup>. Ada' wul la gap-mā'ls  
 25 n-ia<sup>0</sup>tga lax-ha'ga, dat wul ha'tsl!eksem g'rik man-dō'xt gesga awa<sup>0</sup>tga<sup>0</sup> asga la qa'udisga se-ne-ptā<sup>0</sup>gasga g'rat a txanlī' wul-dzaxdzō'gat ā na-n!ē'rem. Ninlī' gan-semgrid dā'ixsga wulalā'm wulwulā'isgem, a wul sem'a'g'idem lax-ha't' in-k!ila'm deda klam. Ada la ga'udi dep hō'ig'igan a dep  
 30 dem wa-p!elō' wulalā'm a wul lebā<sup>0</sup>sem dem lū<sup>0</sup>ntisga sem'a'g'idga a grad. Ninlī' gan semgalt lē'rderda la g'rig'a'dga<sup>0</sup>.

Ada g'rik semgal huk-ga-lī<sup>0</sup>mitga<sup>0</sup>, lep-dadā' lī<sup>0</sup>mīxt

<sup>1</sup> Duncan prefers, instead of "a gap-txanlī'," "ts!u txanlī' de dem."

Eagle, Beaver, Halibut, and also others. Raven and Frog and Sea-Lion and Starfish and others are the crests of the Ganha'da; Wolf and Crane and others are the crests of the Wolves.

These young men were expert warriors, and fought in all the villages, and they won victories almost everywhere. Therefore they consented together to form the clans, and therefore every clan has its own crests, and all the towns have their crests in the four companies, and they have the customs regarding their relationships. They must not marry among their own relatives, although their languages are different in different villages. And they made all the living beings that are in the water, and in the woods, and that fly, signs of the clans, as tattooing on the chest and on the hand, to be their own crests. The name is also a sign of the clan. Therefore the other tribes know that it is very shameful when they marry in their own clan. Then they finished giving clans to all the tribes.

Then they made a great potlatch. After it was finished, they had still another war. Again they vanquished their enemies. Then their grandfather in heaven became uneasy, and took them up again to himself after they had finished making the clans in all the villages on our side. Therefore the law of relationship is very sacred, because the chief in heaven has given it to us; and if we stop acting accordingly and if we break the law, we are afraid that the chief will be angry with mankind. Therefore the former people observed the law rigidly.

And there are also expert singers. They have their

gesga da xstā<sup>0</sup>tgesga wul-dū<sup>0</sup>g'idga a lat wulā'isga kla-  
 gatgí'at gesga txanlí' na-sela-na-ne-wā'datga<sup>0</sup>. Ada g'ik  
 lep-dá' lí<sup>0</sup>mk ts!em-xsâ'tga<sup>0</sup>; ada g'ik lí<sup>0</sup>mk yíkyā<sup>0</sup>kt, ada  
 lí<sup>0</sup>mk huk-wig'a'tget ā ne-sí<sup>0</sup>p!ensgatga<sup>0</sup>. Ada lí<sup>0</sup>mk á'i  
 5 gesga da dza'ga g'a'tga<sup>0</sup>. Ada g'ik dá' lí<sup>0</sup>mit gesga la  
 sger dza'k!wesget gu huk-ligi-wā'ltgetga<sup>0</sup>; ada nnār la  
 wul kse-laxla'xsga klabe-wā'mtgega<sup>0</sup>. Ada g'ik lep-dá'  
 lí<sup>0</sup>mk la-hā'ldga<sup>0</sup>; ada g'ik lep-dá' lí<sup>0</sup>mk halai'dga<sup>0</sup>; ada  
 g'ik lep-dá' lí<sup>0</sup>mk ga-la'qt adat plā'sga sel-ptā<sup>0</sup>xtga<sup>0</sup>; ada  
 10 g'ik dá' lí<sup>0</sup>mk qam-mí<sup>0</sup>lksa su-mā'xsem g'a'tga<sup>0</sup>, dił da  
 ūm lā'rtga<sup>0</sup>, ganł g'ap-tx'an!í' gā<sup>0</sup>. Kse-na-ga'nda lí<sup>0</sup>mi  
 yā<sup>0</sup>detga, g'am-līgi-gū<sup>0</sup>p!el, līgi-k!ulē' a'lg'iga wut!a-wi-  
 na'gem lí<sup>0</sup>miga<sup>0</sup>.

Ada gan di nā<sup>0</sup>ldet, hō'ig'igada wut'a-xbī<sup>0</sup>set. Ada  
 15 an'ō'ndet ha-t!ū<sup>0</sup>sa nā<sup>0</sup>lga<sup>0</sup>. Ada klā'la huk-lí<sup>0</sup>midet'  
 in-deryā'gwa na-gan-lí<sup>0</sup>miga<sup>0</sup>. Ada ligi-ndat wula sū<sup>0</sup>da  
 huk-lí<sup>0</sup>mida ne-q!a'ot, nin!í' wulalā'sga lí<sup>0</sup>mitga<sup>0</sup>. A'da  
 a'mksa hanā'nga sem na-wul hōi'am lí<sup>0</sup>mītga<sup>0</sup>; a'lga semt  
 hō'if y!ū<sup>0</sup>ta, a'mksa ts!em-xsâ'ot dił la ga'udi wul-dū<sup>0</sup>g'it=  
 20 getga<sup>0</sup>. Ts!a-wā'lb dī-wul-lí<sup>0</sup>mi hanā'naga<sup>0</sup>, ada al k'a'l-  
 gada y!ū<sup>0</sup>ta. A'mksa da wi-lē<sup>0</sup>ksem hala'ida sem'ā'g'itga<sup>0</sup>,  
 adat se-lax-wā<sup>0</sup>setga ne-ts!a'pt ā na-man-stū<sup>0</sup>p!el wut!a-  
 wā'lbtaga<sup>0</sup>. Ada txanlí<sup>0</sup> ne-ksem-ts!a'psga sem'ā'g'itga  
 k!e'relda qal-ts!a'ptga<sup>0</sup>, ada a'ma xpa-huk-wa'nt ge'sga  
 25 lax-wā<sup>0</sup>setga<sup>0</sup>. Adat hō'ig'iga wul xpa'ga gā<sup>0</sup>be wul la  
 lā'ntgedet ā lax-wā<sup>0</sup>setga, g'idze lu-da'beda ā<sup>0</sup>tk a'sga  
 lí<sup>0</sup>mīt gesga wagait wul sā-ba' txanlí' nexnō'xsesge sem'  
 ā'g'itga<sup>0</sup>.

Lep-dedā' lí<sup>0</sup>mi meła-k!e'relda ptā<sup>0</sup>xtga<sup>0</sup>. A'lga dit hi-  
 30 ā<sup>0</sup>da na lí<sup>0</sup>misga leks-ptā<sup>0</sup>xt; amī wālt, ada gik da'ltga<sup>0</sup>.  
 Ada g'ik wul-dū<sup>0</sup>g'itgetga<sup>0</sup>, dił leks-ptā<sup>0</sup>xdet' in-yā<sup>0</sup>de na-  
 lí<sup>0</sup>mitga. Amī a'lga wul-dū<sup>0</sup>g'itget, ada am na-mā'xle-  
 ya'ts!et at ga-lí<sup>0</sup>mksesga na aā'm wā'ltga<sup>0</sup>, a'sga demt  
 wula se!em-da-a'x!ga na-lí<sup>0</sup>mitga<sup>0</sup>.



own songs for victory in battle when they know the victors of all of those who met in battle; and they have certain songs for canoes, and songs for the potlatch, and songs of longing for friends; and they have mourning songs for the dead; and they have songs after the hunter has killed an animal, and lullabies for new-born children; and they have songs for gambling, and they have songs for dances, and they have songs for taking a name, and for ridiculing clan fellows; and they have songs for young people playing, and songs for trout-fishing and for everything. The songs have tunes only, and even long songs contain only two or three words.

And they have wooden drums like large boxes, and they beat the drum with the hand. One expert singer leads the song; and however the song-leader swings his rod, the singers follow. And only women are useful in songs; they do not use men much, only in the canoe and at the end of wars. In the house the women sing, and outside the men. Only when there is a great chief's dance, they make a platform in the rear of a large house. Then all the women of the town of the chief sit in rows on the platform, and move like crests of waves on the platform, and sing almost the whole length of the night, until all the mysteries of the chief are at an end.

And every clan has its own songs. Another clan does not use their songs. If they do so, they fight again, and there are battles again, with the foreign clan which uses their songs. If they do not fight, they scatter their wealth to get back their song.

Dił amit g'ik hô'ida k!e'relda ptā<sup>0</sup>xda na-dza'pxtga<sup>0</sup>, ada  
 g'ik wul-dū<sup>0</sup>g'itget, dił ninlī' na-max'e-ya'ts!et a demt wula  
 selem-da-a'xlga na-dza'pxtga<sup>0</sup>. Ada dił dat e<sup>0</sup>tgada leks-  
 ptā<sup>0</sup>xda na-wā<sup>0</sup>tga<sup>0</sup>. Lep-dadā' ne-huwā<sup>0</sup> meła-k!e'relda  
 5 ptā<sup>0</sup>xt. Łgu'ksen leks-ptā<sup>0</sup>xt de demt hô'i ne-wā<sup>0</sup> wul-  
 wulā'isgu. Ałga dem dił ē<sup>0</sup>tgetga klge'riu na-huwā<sup>0</sup> na-  
 wulwulā'isgūga<sup>0</sup>; na-wā<sup>0</sup> n-di-wulwulā'isges nā<sup>0</sup>t, ninlī' di  
 huwā<sup>0</sup>tga<sup>0</sup>.

Ada g'ik k!e'relda gā<sup>0</sup>. Klulī' na-huwā<sup>0</sup>sga klā'lda g'at  
 10 gesga sga-na'ga man-iā<sup>0</sup>tga<sup>0</sup>. Ninlī' n-di-lep-wulalā<sup>0</sup>tga<sup>0</sup>.  
 Hi-kse-laxla'ga klabe-tge'relkgēga<sup>0</sup>, dze da klabe-tge'relgem  
 y!ū<sup>0</sup>ta, adat su-wā<sup>0</sup>detges G'inā's, amī' dze klabe-hanā<sup>0</sup>x,  
 adat Ga<sup>0</sup>wus. Adat na-wilā<sup>0</sup>sgesga y!ū<sup>0</sup>tat' in-k!ina'm  
 klabe-tge'relk a na-huwā<sup>0</sup>sga wulā'isges nā<sup>0</sup>tga.

15 Ada la su-pla'stga<sup>0</sup>, adat g'ik ē<sup>0</sup>tga g'ik k!e'relde wā<sup>0</sup>tga<sup>0</sup>.  
 Ada la g'ap-wi-lē<sup>0</sup>kstga<sup>0</sup>, adat wul g'ik lep-ē<sup>0</sup>tga g'ik wī-  
 lē<sup>0</sup>ksem wā<sup>0</sup>tga. Ts!em-wā'lb yā<sup>0</sup>kget t wul ē<sup>0</sup>tga txanlī'  
 huwā<sup>0</sup>t ā na-qā'ga dem ts!a-aam-wā'lt, ada wult ē<sup>0</sup>tga  
 nu-wā<sup>0</sup> g'at.

20 Ninlī' gana wulalā<sup>0</sup>tga<sup>0</sup> gu'ga gugulx-yā<sup>0</sup>t-sen ał wagait-  
 wul-kse-wā<sup>0</sup>tgesga wul hī-se-t!ā<sup>0</sup>t gesga wagait-na-qā'ga  
 dem g'i<sup>0</sup>tgesga a'ksga<sup>0</sup>, da wul wagait g'a<sup>0</sup>wun.

Kstemā'sa qal-ts!epts!a'p, ada lep-wa'nsga ga-miā<sup>0</sup>ntga<sup>0</sup>.  
 K!e'relda wul aks-iā<sup>0</sup> g'a'tda habā<sup>0</sup>lda klā<sup>0</sup>lda sem'ā'g'itga<sup>0</sup>.  
 25 Ninlī' qal-ts!epts!a'bedu gwa<sup>01</sup>: G'ispaxlā<sup>0</sup>ts, G'itlandā', G'i-  
 nax'ang-i<sup>0</sup>k, G'it-lā'n, G'idzaxlā<sup>0</sup>ł, G'it-dzi's, G'it-wulgra<sup>0</sup>ts,  
 G'iludzā'r, G'inadā'ixs. Ninlī' kstemā'sa qal-ts!epts!a'be gwa<sup>0</sup>.

G'am-ksa-txā'lpax ptā<sup>0</sup>xda sagait-wulwulā'isgetga<sup>0</sup>. Lu-  
 kse'relgem qal-ts!a'ba Ts!em-sia'n t!ā<sup>0</sup>t gesga Mexla-qxā'la.  
 30 Ninlī' wul dzō<sup>0</sup>xt gesga gā'msemga<sup>0</sup>; a di la sū<sup>0</sup>ntga<sup>0</sup>, adat  
 g'ik ha'be wul lū<sup>0</sup>disgetga<sup>0</sup>. Ła gā'yīm, adat g'ik ha'be  
 K-lū'sems.

Ada txanlī' tgu-dzaxdzō'gat a tgūdū<sup>0</sup>n wī-qal-ts!a'bem

<sup>1</sup> Tate writes, Ninlī' qal-ts!a'ba sagait-k!e'rel.

And if one clan uses their crest, they fight, or then also they scatter their goods to get back their crest; and also when a foreign clan uses their name. Each clan has its names. A foreign clan cannot use the names of another family. My <sup>2</sup> child is not named from the names of my relatives. Its name is (that of) one of the relatives of its mother, and so are the other names.

And another thing: every person has three names until he grows up. That is their own custom. When a child is born, if it is a boy, it is named G'inā's; if it is a girl, it is called Ga'wus; and a relative of a man gives the child the name of a relative of its mother.

And when it grows up, it is named with another name; and when it is really full-grown, then it names itself with a great name. They make a potlatch in the house when they take the names; and first they give away cloth, and then the person takes his name.

This custom has come down from generation to generation since the world began, before the Deluge, and comes down until now.

There are nine tribes, and each has its master. When a people increases, a chief takes charge of it. These are the tribes: G'ispaxlā'ots, G'itlandā', G'inax'ang'ī'ok, G'it-lā'n, Gridzaxlā'ot, G'it-dzī'os, G'it-wulg'a'ots, G'iludzā'r, G'inadā'ixs. These are the nine towns.

And there are only four clans, and they are all relatives. In the middle is the Tsimshian town Metlakahla. There they live in winter; and when it is summer, they go to their hunting-grounds. In spring they go to Nass River.

And all the villages around the Tsimshian towns some-

---

<sup>2</sup> It will be remembered that this text was written by a man.

Ts!emsia'nga<sup>0</sup> qā'xpe sagait-qa'udi, G'it-xā'la, G'it-q!ā'<sup>0</sup>ta,  
 G'it-ts!elā'ser, Nisqā'<sup>0</sup>, G'it-ksa'n. Ada G'idesdzū' xbi<sup>0</sup>-  
 Ts!em-sia'n, ada g'ik xbi<sup>0</sup>-Wik'!ē'na. Ada txanlī' qal-  
 ts!epts!a'b gwa<sup>0</sup> g'idze sagait kl'e'rel na-al'a'lg'ixdet, ada  
 5 g'ik qal-ts!epts!a'bet' in-dax-yā'<sup>0</sup>gwa wulalā'<sup>0</sup> gwa<sup>0</sup>.

Ninlī' gwai wul-sa-ba'<sup>0</sup> ada'ogam Gauō' dił na-xbi'<sup>0</sup>-wula-  
 lā'<sup>0</sup>m Ts!emsia'n.

times meet, — G·it-xā'la, G·it-q!ā'<sup>0</sup>ta, G·it-ts!Elā'ser, Nisqa'<sup>0</sup>, G·it-ksa'n. The G·idesdzū are half Tsimshian, half Wik·!ē'na; and all these towns have nearly the same language; and also these towns have these customs.

This is the end of the story of Gauō' and part of the customs of the Tsimshian.

#### 4. Adā'ugam a'uta ada sts!âl.

Asi lli-lu-tgu-yā<sup>0</sup>sga a'uta ā ne-dzô'ga wi-lē<sup>0</sup>ksem t!ā<sup>0</sup>t  
a kl'e'rlga sa'ga<sup>0</sup>, ada al di-klut-lu-tgu-lā<sup>0</sup> wi-sts!ā<sup>0</sup>l ā  
wi-ts!em-t!ā<sup>0</sup>t ā l'gusge'rtga<sup>0</sup>. Adat ya'dza n-wi-waxlt ā  
lax-a'kset. Ada g'ik sewā'xsget a sga-lu-ā'msga gā<sup>0</sup>dga<sup>0</sup>.

5 Da uks-hē<sup>0</sup>tga a'uta ā ne-dzô'ga a'kset, at nī<sup>0</sup> wul-  
huwā<sup>0</sup>l lep-l'gusge'rtsga sts!ā<sup>0</sup>l da lax-a'kset. Da sa-wi-  
am-ha'usga a'uta gesga sts!ā'lga<sup>0</sup>, "Wai, ne-si<sup>0</sup>p!ensgī,  
qal a g'ē<sup>0</sup>t a wul dem kla-a'l'g'igau da kl'wan." Adat nī<sup>0</sup>=  
dzetga sts!ā'lget nī<sup>0</sup>tga<sup>0</sup>. Ada wul hagul-dzagam-ha'dekst  
10 gesga awa<sup>0</sup>tga<sup>0</sup>.

Wai, da' wula ha'usga a'uta ges nī<sup>0</sup>tga<sup>0</sup>: "Dem gun-  
nī<sup>0</sup>ts!enu a kl'wan n-di-lep-na-beba'gau a gwī<sup>0</sup>t." Ninl'  
gan wul'am-yā<sup>0</sup>sga sts!ā'lga<sup>0</sup>. Adat lu-yā<sup>0</sup>kesga txalā'nska  
a'utaga<sup>0</sup>. Da lat wā<sup>0</sup>det, la bax-a'xlget ā ne-miyā'n wi-  
15 sa'menga<sup>0</sup>.

Ada ha'usga a'uta gesga sts!ā'lga, "Dze da bā<sup>0</sup>lden  
n-di-bebaxgā<sup>0</sup>dut, damxl; semgal ts!emā<sup>0</sup>tk, ada semgal  
amgā<sup>0</sup>g'insget. Kla-ā'm a txa-nlī gā<sup>0</sup> wā<sup>0</sup>ldi ā haldi-dzô'  
gatga<sup>0</sup>. Ām me dem dī-bā<sup>0</sup>ltga, dāmxl dem gan-ā'ment."  
20 Ada y!agai-sem-bā<sup>0</sup>se sts!ā'lga<sup>0</sup>. Ada ksa-hē<sup>0</sup>tget-ga<sup>0</sup>.  
Adat man-nī<sup>0</sup> ne-ts!uwā'nska wi-ga'nga<sup>0</sup>.

Ada ha'utga<sup>0</sup>, "A'yîn, hawa'lga dze di-wā'lud." Y!agai-  
txal-īā<sup>0</sup>t yā'mxda a'utaga<sup>0</sup>. "A'lga di-gā<sup>0</sup>l dem wān.  
A'lga di-t!ā<sup>0</sup>xlgetga. Kla-ā'm gesga lax-a'kska<sup>0</sup>. Wai,  
25 dem nī<sup>0</sup>dzēn da kl'ā'i. N!ē'ryu dem ks-gā<sup>0</sup>gat," da-ya'ga  
a'utaga<sup>0</sup>. Ada' wul man-lā<sup>0</sup>g'axsgat gesga wī-ga'nga<sup>0</sup>.  
Ada la man-a'xlget gesga ne-ts!uwa'nska wī-na'gem ga'ntga<sup>0</sup>,

#### 4. Story of Porcupine and Beaver.

One day when Porcupine went about at the edge of a large lake, Great-Beaver was swimming about in the great lake, being happy. He struck the water with his big tail, dived, and was happy.

Then Porcupine was standing at the edge of the water, and saw how happy Beaver was on the water. Then Porcupine shouted to Bear, "O friend! come ashore, that I may speak to you for a while!" Then Beaver looked at him and swam slowly towards him.

Then Porcupine spoke to him: "I will show you my playground over there." Therefore Beaver went ashore, and followed Porcupine. When they got there, they arrived at the foot of a great spruce-tree.

Then Porcupine said to Beaver, "If you, on your part, try my playground, friend, (you will find it) very sweet and a good pastime. It is better than anything in the world. Try it, too, friend! You will find it good." But Beaver was very much afraid. He stood away from it, and looked up to the top of the great tree.

Then he said, "No, I never did this;" but Porcupine increased the bait. "Nothing will happen to you. It is not difficult. It is better than on the water. Look at me! I will go first." Thus said Porcupine. Then he climbed the great tree. When he came to the top of the great

ada lep-grileks-tgī-ô'igetga<sup>0</sup>, ada tgi-gra'<sup>0</sup>klelt gesga ne-ğa-  
ts!uwā'nsa an'anē'istga<sup>0</sup>; ā asī de-tgi-yā'<sup>0</sup>kt gesga ne-ğa-  
ts!uwā'nsa an'anē'istga da ha'utga<sup>0</sup>, "Nta-bela'x, nta-bela'x."  
Ada wul sa-ô'kst gesga lax-yū'<sup>0</sup>pga<sup>0</sup>. Ada wul sa-haldem-  
5 bā'<sup>0</sup>tga<sup>0</sup>; a'īga dī-sga'yīksgetga<sup>0</sup>.

Ada wul ha'ut gesga sts!ā'<sup>0</sup>lga<sup>0</sup>, "Wa, nī'<sup>0</sup>dzenē, dāmxl?  
A'īga di-gā'<sup>0</sup>t; a'īga di-t!ā'<sup>0</sup>xlget. Wai, di-bā'<sup>0</sup>l," da-ya'ga  
a'utaga<sup>0</sup>. "N dem man-gā'<sup>0</sup>den." Nin!ī' da wult anā'xtga  
sts!ā'<sup>0</sup>lga<sup>0</sup>. "Wai," da-ya'ga a'utaga<sup>0</sup>, "dax-iā'<sup>0</sup>gwa t!em-  
10 lā'niyut. N dem man-wa'lint." Ada wul wā'lsa sts!ā'<sup>0</sup>lga<sup>0</sup>;  
sem-x!em-da'mt gesga t!em-lā'nisga sts!ā'<sup>0</sup>lga<sup>0</sup>. Adat man-  
dī-yā'<sup>0</sup>t gesga lax-ğa'nga<sup>0</sup>. Nin!ī' la man-a'xlget gesga  
ne-sem-ts!uwā'nsa wī-na'gem ға'nga<sup>0</sup>.

Adat wul t!ā'<sup>0</sup>detga a'utaga sts!ā'<sup>0</sup>l gesga q!ā'<sup>0</sup>tsgantga  
15 anī'<sup>0</sup>sgega n-ts!uwā'nsa ға'nga<sup>0</sup>. Wai, la sem-bā'<sup>0</sup>sga  
sts!ā'<sup>0</sup>lga a wul a'īga dīt wulā'īl dem dax-yā'<sup>0</sup>guł anī'<sup>0</sup>stga<sup>0</sup>.  
A'mksa a'utat' in-wulā'isga wulawā'ltga, a wul neknô'<sup>0</sup>nksa  
na-ğa-la'xstga<sup>0</sup>.

"Wai," da-ya'ga a'utaga<sup>0</sup>. "Sem-grīd dax-yā'<sup>0</sup>gwa anī'<sup>0</sup>set,  
20 damxl; dem al tgi-ks-ğā'ganu." Ada wul wā'lsa sts!ā'<sup>0</sup>lga<sup>0</sup>.  
Adat sa-gal-ā'tga a'utaga n-ts!uwā'nsa ға'nga<sup>0</sup>. Ada wul  
tgi-gra'kleltgetga<sup>0</sup>. Ada la nin!ī' a'lg'ixt n la ha'utga<sup>0</sup>,  
"Nta-bela'x." Ada wul sa-ô'kst gesga lax-yū'<sup>0</sup>pga<sup>0</sup>. Ada  
wul sa-haldem-bā'<sup>0</sup>tga. Ada wul ts!enl-yā'<sup>0</sup>tga a demt  
25 wula nī'<sup>0</sup>sga sts!āl dze la tgi-gô'it!ekstga<sup>0</sup>.

Wai, la sem-sū'<sup>0</sup>lk!ensgesga sts!āl, a a'sīt dax-yā'<sup>0</sup>gwa  
ne-anī'<sup>0</sup>sta lax-ğa'nga<sup>0</sup>; da al k!uł-tgu-bā'<sup>0</sup>sga a'uta gesga  
ne-miyā'nsa ға'nga<sup>0</sup>. Adat man-nī'<sup>0</sup>sga na-sī'<sup>0</sup>p!ensgetga<sup>0</sup>.  
Wai, nin!ī'sge ғаn-ha'usge sts!ā'<sup>0</sup>lga<sup>0</sup>: "Semgal bā'<sup>0</sup>senut  
30 ô'p dze dza'gi." — "Ā, a'yînt, damxl, a'łge dem di-wā'n.  
A'łge dem di-sga'iksgen; ama-qam-mī'<sup>0</sup>lget. Nī' la k!ā'ī,  
a'łga dī-ha-dza'gi ts!u nī'ye da tgi-ô'ksut, da ғаp-a'łga dī-  
sga'iksgī; ha-tlī'<sup>0</sup>n bā'<sup>0</sup>l." — "A'yîn łgu'ksanut," da-ya'ga  
sts!ā'<sup>0</sup>lga<sup>0</sup>. "Ada al ғаp-nda de'm wula tgi-a'xlgen, dze da



tree, he threw himself down; rolling down along the tips of the branches, he said, "Vessel of moss, vessel of moss!" Then he struck the ground, and he arose unhurt.

Then he said to Beaver, "Did you see me, friend? That is not difficult. You try it too!" Thus said Porcupine. "I will take you up." Then Beaver agreed. "Oh," said Porcupine, "hold fast to my neck! I will carry you up." Then Beaver did so. Beaver held firmly around his neck. Then he went up the tree with him. Thus they arrived on top of the tall tree.

Then Porcupine put Beaver down on a branch on top of the tree. Then Beaver was afraid, because he did not know how to hold on to the tree. Only Porcupine is the one who knows how to do it, for his claws are long.

"Go on!" said Porcupine. "Hold on to the branch firmly, friend! I'll go down first." Then Beaver did so. Then Porcupine let go of the top of the tree, and he rolled down. Then he said the following: "Vessel of moss!" He struck the ground and arose. Then he went a little distance away and looked at Beaver (to see) if he was coming down.

Then Beaver was dismayed while he was holding on to the branch of the tree, and Porcupine was running about at the foot of the tree. He looked up to his friend, and this is what Beaver said: "I am much afraid that I may die." — "Oh, no! friend, nothing will happen to you. You are not in danger. It is only good play. Look at me! I am not dead. Although I fell down, I am not hurt. Go on! Try it!" — "I cannot do it," said Beaver. "When you really come down, and when you reach the

ła de tgi-yā<sup>0</sup>gun, ada dze wul hau'un 'lax-lā<sup>0</sup>b, lax-lā<sup>0</sup>b.'  
Ada dem lli-ô'ksen da lax-bela'gad."

- Adat wul sa-gal-â'de wî-sts!â'lga ani<sup>0</sup>stga<sup>0</sup>. Ada ła det  
tgi-yā<sup>0</sup>kt, ada wul ayawā'tga<sup>0</sup> "lā<sup>0</sup>b, lā<sup>0</sup>b." Ada sa-ô'kst  
5 gesga lax-yū<sup>0</sup>ptga<sup>0</sup>. Ada wî-sge'retga<sup>0</sup>. Wai, łat nesga't-  
gatga a'utages nî<sup>0</sup>tga<sup>0</sup>. "Banł gâ<sup>0</sup>den, wî-sts!â'l; banł  
gâ<sup>0</sup>den." Adat wul<sup>1</sup> ktā'xsetge a'uta gesget gâ'sga<sup>2</sup>  
n-ts!a'ptga<sup>0</sup>. Da al sge'resga wî-sts!â'l gesga ne-miyā'nsga  
ga'nga<sup>0</sup>, ā dza'ktga<sup>0</sup>.  
10 Ā'msga na'ktga<sup>0</sup>, da grik kse-nā<sup>0</sup>lgega sts!â'lga<sup>0</sup>. Ada  
wu'lt gâ<sup>0</sup>awā' ne-wā'lbem ts!em-a'kst ā da sem-pla'ksget-ga<sup>0</sup>.  
Ada naga sge'ret gesga si<sup>0</sup>pget gesga n-ts!em-wā'lbetga  
gu hē<sup>0</sup>tget gesga na-se'relga t!āhga<sup>0</sup>, a wul hasa'ga sts!â'l  
da dem lu-t!ā<sup>0</sup>t gesga ts!em-a'ksga<sup>0</sup>. Ła na'ksga si<sup>0</sup>pgetga  
15 da grīdze māt'tgetga<sup>0</sup>. Txa-nlī' sat da grik txal-īā' a'mtga<sup>0</sup>.  
Wai, ła sem-māt'tgetga<sup>0</sup>.

- Ha-lli-gâ<sup>0</sup>tsge a'utaga dze ła al dza'ksga sts!â'lga<sup>0</sup>. Ni  
hi-yā'gwu lu-tgu-lā'sga sts!â'lda xspa'u-wā'łget (?) ā lax-  
a'kset. Ğakstahnā', a'uta uks-hē<sup>0</sup>tget gesga lāx-me'ł'tgem  
20 k-ā<sup>0</sup>xt at uks-nî<sup>0</sup>sga wul lu-tgu-lā<sup>0</sup>sga sts!â'lga<sup>0</sup>. Da sa-  
wî-am-ha'usga ā'utaga<sup>0</sup>, "N!e'renī, damxł, me dadō<sup>0</sup>lsenī<sup>0</sup>?"  
da-ya'ga a'utaga<sup>0</sup>. "Gō<sup>0</sup>ł k!u-wāłt," da-ya'ga sts!â'lga,  
"lā' wula dedō<sup>0</sup>łsut."

- Wai, ninlī' ada wula wul'am-yā<sup>0</sup>sga sts!â'lga at gâ<sup>0</sup> wul  
25 uks-hē<sup>0</sup>tgesga a'uta gu uks-t!ā<sup>0</sup>t gesga gril-hau'li. "Wai,  
damxł, ām senł me kla-di-ba'ga n-di-na-beba'gau a gwī<sup>0</sup>t."  
— "A'yîn a'łga di-hasa'gai, a wul a'łga di-huk-ha'deksi.  
Ninlī' gan-bā<sup>0</sup>sut ā n dem bā<sup>0</sup>łł ôp dze dza'gi." — "O,  
a'yîn," da-ya'ga sts!â'lga<sup>0</sup>, "a'łge dem di-wā'n, kla-tlā'xłga  
30 n-di-na-q!am-mī<sup>0</sup>lgen, ada al semgal ā'mt ga k!ā'i. Dem  
y!agai-gan-sa'ksge dze hi-lu-ma'ksge ā ts!em-a'kset a da  
dem sem-sa'ksga txamā'en. N dem al wa'lint ā lax-ha-  
klā'yut, dze da bā<sup>0</sup>sen," da-ya'ga sts!â'lga<sup>0</sup>.

<sup>1</sup> Or Da wulat.

<sup>2</sup> Or gâ.

ground, say, 'On the stone, on the stone!' Then you will strike on moss."

Then Great-Beaver let go of the branch; and while he was coming down, he shouted, "Stone, stone!" Then he struck the ground, and the great one lay there. Then Porcupine made fun of him. "Your belly is knocked out, Great-Beaver! your belly is knocked out!" Then Porcupine left him and went to his town; but Great-Beaver was lying at the foot of the tree, being dead.

After some time, Beaver began to breathe again. Then he went to his house in the water, feeling much pain. For a long time he lay sick in his house, which was in the middle of the lake, for Beaver likes to be in the water. After he had been sick for some time, he was almost well. Every day he got better. Then he was quite well again.

Porcupine thought that Beaver was dead. Beaver began to swim about on the water, and struck his tail on the water. Behold! Porcupine stood on the green grass near the shore, and looked out to where Beaver was swimming about. Then Porcupine shouted, "Is that you, friend? Are you alive?" Thus spoke Porcupine. "Certainly," said Beaver, "I am always alive."

Then Beaver went ashore to where Porcupine was standing on the shore, who was near the water [inland]. "O friend! suppose you taste for a while my playground over there." — "I do not wish to do it, because I do not know how to swim. Therefore I am afraid to try it, lest I die." — "Oh, no!" said Beaver, "nothing will happen to you. Your play is harder, but this is very good for me. You will be very clean when you stand in the water. Your body will be very clean. I will carry you on my back if you are afraid." Thus said Beaver.

Ninl' gan-gun-yā<sup>0</sup>sga a'ut gesga awā'tga<sup>0</sup>. Ada ha'usga  
sts!ā'la, "Xlēm-da'm t!ēm-lā'niyut. Ada me txal-gwā<sup>0</sup>n  
ts!a'gande ts!ēm-tl'iyut ā dem wul wa-ts!ēm-a'x!ga a'kset  
ā ts!ēm-tslā'gan," da-ya'ga sts!ā'l gesga a'utaga<sup>0</sup>. "Ami  
5 dze la me-g'a'lkse dze dem lu-da'k!xangan, dam dem wul  
gapga<sup>0</sup>p!el hak!ā<sup>0</sup>yut, n da dem wulwulā'it; ada dem wul  
g'a'benut. Wai, wa, la dem k!a'nut, xlēm-da'm t!ēm-la'niut."

Ada wul lu-tgu-lā<sup>0</sup>sga wī-sts!ā'l gesga wī-ts!ēm-t!ā<sup>0</sup>hga<sup>0</sup>,  
a lli-t!ā<sup>0</sup>sga a'uta gesga lax-hak!ā<sup>0</sup>tga<sup>0</sup>. Sa-galkse-ts!i'nt  
10 gesga a'kset la g'i'k sa-g'a'bentga<sup>0</sup>. Gū<sup>0</sup>p!eltga wā'ltga<sup>0</sup>.  
Ninl' da wul sem-txal-yā<sup>0</sup> bā<sup>0</sup>sga a'utaga<sup>0</sup>. Wai leg'ul-  
swā<sup>0</sup>xsgesga sts!ā'lga<sup>0</sup>. Ada ne-qā'ga dem wā'ltga de  
ya'dzetga na-wa'xlt gesga lax-a'ksga<sup>0</sup>. Da' wula sem-xlna-  
hahē<sup>0</sup>tget a na-s'iā'ndesga t!ā'hga<sup>0</sup>.

15 Wai, la dem q!ô'dzegasga a'utaga<sup>0</sup>, hī-swā<sup>0</sup>xsgesga sts!ā'<sup>0</sup>=  
ga<sup>0</sup> de al na-q!apq!ā<sup>0</sup>p!eldesga a'utaga hak!ā<sup>0</sup>sga sts!ā'lga<sup>0</sup>.  
A'!get nī'sagā'tgetga sts!ā'<sup>0</sup>lga<sup>0</sup>. G'ap-xlna-hehē<sup>0</sup>tget a  
ne-s'iā'ndesga wī-t!ā'hga<sup>0</sup>.

Na'kga lu-wā'lt gesga gwa'sga, su-g'a<sup>0</sup>wun de g'a'bentga<sup>0</sup>.  
20 Adat sa-wul'am-ô'i ne gam-dza'ksa lgu-a'uta ā lgu-lax-  
leks-tlā<sup>0</sup>, lebagait-kse-tlā<sup>0</sup>t gesga ne-se'relksge wī-t!ā'hga<sup>0</sup>.  
Dat al wul gā<sup>0</sup>sga ne-wā'lp!tga<sup>0</sup>.

Ada al sger lgu-dza'gum a'uta gesga gwa'sga<sup>0</sup>. Ninl'  
la kse-gwa'ntge g'a'mget, dat lli-gū wul sge'resga a'utaga<sup>0</sup>,  
25 la sem-gū<sup>0</sup>tga g'a'mkga, a'utaga, ni g'a'mksa g'a'mgem  
dzi'uset, gan gik dedū<sup>0</sup>lstga<sup>0</sup>. Da wul haldem-bā<sup>0</sup>tga<sup>0</sup>.  
Adat tgu-yā<sup>0</sup>t gesga lgu-leks-tlā<sup>0</sup>ga<sup>0</sup>, ada sem-k<sup>0</sup>ti<sup>0</sup>tga<sup>0</sup>.  
Ada nda' dze dzaga-yā<sup>0</sup>get gesga demt qā<sup>0</sup>sga g'il-hau=  
litga<sup>0</sup>. Ada' wul lli-t!ā<sup>0</sup>t gesga ne-se'relksa leks-tlā<sup>0</sup>ga<sup>0</sup>.  
30 Ada' wul wī-ha'utgetga<sup>0</sup>. Ada lu-t!ā<sup>0</sup>x!gesga gā<sup>0</sup>tga<sup>0</sup>.

Ada' wul q!a'xt gesga lī<sup>0</sup>mitga<sup>0</sup>. Ada' ninl' gwai'ga  
lī<sup>0</sup>mītga<sup>0</sup>:

"Ligi-gulgwa'lge lax-ha'. Gulgwa'lk g'ap-hadahau'yu k!abe-k!ge'ryut."

Ada asī hi-yā<sup>0</sup>ksa lī<sup>0</sup>mitga<sup>0</sup>, da gōi't!eksge ts!a'mti gesga

That was the reason why Porcupine went to him. Then Beaver said, "Hold around my neck. Put your nose on the nape of my neck, that the water may not get into your nose." Thus said Beaver to Porcupine. "If you should feel that you are beginning to drown, scratch my back, that I may know; then I will emerge. Now, then, I'll go! Hold on to my neck!"

Then Great-Beaver went about in the great lake, and Porcupine was on his back. Then he went through the water, and he came up again. Twice he did so. Then the fear of Porcupine increased very much. Then Beaver dived for a long time. Before he did so, he struck the water with his tail. Then he stood right down to the bottom of the lake.

Porcupine was almost about to die, when Beaver began to dive; and Porcupine scratched the back of Beaver, but Beaver did not mind it. He stood right down to the bottom of the great lake.

He staid there for a long time, and only then he came up. Then he threw little Porcupine, who was almost dead, on a little island right in the middle of the great lake. Then he went to his house.

Then the little dead Porcupine lay there; (but) when the sun rose, (his rays) struck Porcupine, who was lying there; and when the heat really struck Porcupine, he came to life again. He arose. Then he went about on the little island, and he was very hungry, (but) he had no way to go ashore. Then he sat down in the middle of the island and cried, and his heart was heavy.

Then he opened his song, and this was his song: —

"The sky is burning here and there, burning are my dear children."

When he began to sing, lightning came from the north.

txa-gisi-yā<sup>0</sup>sk. Ada gisi-gulgwa'ltga<sup>0</sup>. Ada ga'ni-wula  
li<sup>0</sup>mitga<sup>0</sup>. Wai, ła gwa'ntgesga gisi-yā<sup>0</sup>skget g'ā<sup>0</sup>wun;  
ada wul gwa'tgetga<sup>0</sup>. Ada' wul txal-yā<sup>0</sup>sga bā<sup>0</sup>skga<sup>0</sup>. Ada  
ła se'relksga ā<sup>0</sup>tgega<sup>0</sup>, da sem-txal-yā<sup>0</sup> wī-gatg'a'tgesga  
5 bā<sup>0</sup>skga<sup>0</sup>. Ada' wul uks-lā<sup>0</sup>ltgesga dā'u ā n-dzô'gasga  
a'ksga<sup>0</sup>. Ada x-q'an-ga'udisga lax-ha'ga<sup>0</sup>. A'łga sat; ksa-  
lax-ha'm gā<sup>0</sup>msemt. Ada semga'l gwa'tkga<sup>0</sup>; ada' wul  
lī-dā'u txan!i'sga wī-lax-t!ā'hga<sup>0</sup>.

Ada' wul dzaga-iā'sga ā'utaga<sup>0</sup>, at dzaga-gā<sup>0</sup> ne-sem-lax-  
10 yū<sup>0</sup>ptga<sup>0</sup>. Ada' al wul wagait-tgi-da'ułsga wī-sts!ā'l gesga  
n-s'iā'ndesga wul lu-lā'psga a'ks gesga wī-t!ā'hga<sup>0</sup>; da alt  
gā'tga ā'utaga ne-wā'lbtga<sup>0</sup>. Sem-hagul-yā<sup>0</sup>tga<sup>0</sup>. Hô'ltga  
ba'nt gesga a'ksga<sup>0</sup>, ada gani-wula benem-xsi<sup>0</sup>tgetga<sup>0</sup>. Da  
wul lu-q!a'gasga gā<sup>0</sup>d a demt dza'gusga sts!ā'łga dze kl'e=  
15 reldeł sa'ga ā dze da' ła ā'mtga<sup>0</sup>. Sem-na'kga sī<sup>0</sup>pget  
gesga n-ts!em-ts!a'pt gesga ts!em-lā<sup>0</sup>bga<sup>0</sup>. Da al dži'łksge  
dā'uga<sup>0</sup>.

Da al g'ik lu-tgu-lā<sup>0</sup>sga wī-sts!ā'łga<sup>0</sup> ā lu-ā'm gā<sup>0</sup>tga<sup>0</sup>,  
dat wul bā<sup>0</sup>ltga ā'utaga demt sa-q'an-da'ułsga gā<sup>0</sup>tga<sup>0</sup>.  
20 Ninlī' gana kse'ret gesga n-ts!a'ptga<sup>0</sup>. Adat nī<sup>0</sup>sga wul  
lu-tgu-lā<sup>0</sup>sga wī-sts!ā'ł gesga n-dzô'gasga a'ksga<sup>0</sup>. Ada'  
wul ha'usga ā'utaga, "N!e'renī, damxł?" — "Ā, hiā'gwa  
ne-se-lu-ā'm gā<sup>0</sup>du da wī-ts!em-t!ā'gwa<sup>0</sup>." — "K!a-wul'am-  
yā<sup>0</sup>n, n dem k!a-dedā'łgan da gwa<sup>0</sup>." Da a'ł ha'usga  
25 sts!ā'łga<sup>0</sup>, "Semgal ma'lanut a dem ya'ltgu da ne-wā'lbut,  
łān dze gā<sup>0</sup>n. Ada n dem nī<sup>0</sup>dzen dze kl'e'reldeł sa."  
Ninlī' dat wul k<sup>u</sup>da'xsetga sts!ā'łga ā'utaga<sup>0</sup>. Ada sem-  
łū<sup>0</sup>ntisga ā'utaga<sup>0</sup>. Ada a'łge g'ik nde-wutwā<sup>0</sup>datga<sup>0</sup>.  
Ninlī' wul sa-bā'sga adā'wuxga<sup>0</sup>.

Then it burned down river. He continued to sing. The north wind arose now, and it was cold. Then the wind increased. At midnight the wind had come to be very strong. Then ice stretched across to the shore of the water, and the sky was quite clear. There were no clouds. There was only a winter sky. It was very cold, and the whole lake was covered with ice.

Then Porcupine went across, and went across to his country; but Great-Beaver went right down to the bottom, where the water of the great lake was deep, but Porcupine went to his house. He went very slowly. His stomach was full of water, and he always felt like vomiting. He longed to kill Beaver some day when he should be well. He was sick for a long time in his house in a cave. Then the ice melted.

But Great-Beaver was swimming about again, being happy, while Porcupine tried to cure himself. Therefore he went out of his town, and he saw Great-Beaver swimming about at the edge of the water. Then Porcupine said, "Is it you, friend?" — "Yes, I am happy in the great lake here." — "Come ashore for a while! I should like to talk to you." But Beaver said, "I am very much in a hurry to return to my house. I cannot go to you. I shall see you some other day." That was when Beaver left Porcupine. Then Porcupine was very angry, and they did not meet again. That is the end of the story.

## 5. Ada'ugam a'utaga.

Ninli'sga la ksil'utga<sup>0</sup> a la wa'nsga txanli'sga ya'ts!es-  
gesga na-ga-tsl'em-tsla'ptga<sup>0</sup>. Da wula di-tlā<sup>0</sup>sga wi-medi<sup>0</sup>k  
gesga n-di-tsla'pt a dza wi-gā'msemga<sup>0</sup>. Ada ga'ni-wula  
gwa'ntgesga wā'sga<sup>0</sup>, da grik lu-la<sup>0</sup>wa'l ne-tsl'em-tsla'psga  
5 wi-medi<sup>0</sup>kga<sup>0</sup>. Ada grik lō'gaks gesga n-li<sup>0</sup>tga<sup>0</sup>. Ada  
semgal lu-hā<sup>0</sup>xgesga gā<sup>0</sup>t gesga sga-na'ksga wā<sup>0</sup>stga<sup>0</sup>.  
Ninli' gan kse-tlā<sup>0</sup>t gesga ne-txa-a'gasga n-tsla'ptga<sup>0</sup>. At  
ni<sup>0</sup> ligi-lep-gā<sup>0</sup> gesga ku<sup>0</sup>dō<sup>0</sup>ntga<sup>0</sup>.

Ada asi det!ā<sup>0</sup>t gesga gwa'sga, gakstatnā<sup>0</sup>ga a'utaga  
10 gun-hē<sup>0</sup>tget gesga awā<sup>0</sup>tga<sup>0</sup>. Asit sga-yā<sup>0</sup>t gesga n-leksā=  
gasge n-tsla'psge wi-medi<sup>0</sup>kga<sup>0</sup>, ada' wul ha'usga wi-me=  
di<sup>0</sup>kga<sup>0</sup>, "Tslī<sup>0</sup>na gē<sup>0</sup>t, n-si<sup>0</sup>plensgi. Me dem kla-xdi<sup>0</sup>yut."  
Ninli' gan da' wula tslī<sup>0</sup>nsga a'ut gesga awā<sup>0</sup>sga wi-  
medi<sup>0</sup>kga<sup>0</sup>.

15 Adā' wula wi-se-la'ksesga wi-medi<sup>0</sup>kga<sup>0</sup>; adat sa-gā<sup>0</sup>sga  
lgu-a'utaga<sup>0</sup>. Adat dekda'klesga ga-sesi<sup>0</sup>tga<sup>0</sup> dił ga-an'ō'nt-  
ga<sup>0</sup>. Adat hał-sge'ret gesga dzō'gasga la'ktga<sup>0</sup>. Adat wul  
gwa'lk!ensga haklā<sup>0</sup>sga lgu-a'utga. Ni ada' wul ha'usga  
wi-medi<sup>0</sup>k asga lgu-a'ut gesga la gwa'lksga n-li<sup>0</sup>m ha-  
20 klā<sup>0</sup>t-ga<sup>0</sup>. "(Siksū'an ni<sup>0</sup> lgu-si<sup>0</sup>ta gu)<sup>1</sup> duu," da-ya'ga  
wi-medi<sup>0</sup>kga<sup>0</sup>. "Dem wā'lud," da-ya'ga a'utaga<sup>0</sup>. "Sem'ā=  
grid, lū'en deda'klut, ada dem wul wā'lu da ne-hā'unt."

Ylagai-a'iget nesegā'tga wi-medi<sup>0</sup>kga ha'usga<sup>0</sup> lgu-a'uta  
gas ni<sup>0</sup>tga<sup>0</sup>, a wul semgal wi-gatga'a'tga<sup>0</sup>. Ni<sup>0</sup>tga kla-  
25 gatga'a'det gesga txanli'sga ya'ts!eskgā<sup>0</sup>. Ninli' gan-a'iget  
n!exn!ū' klabe-ha'usga lgu-a'ut ges ni<sup>0</sup>tga<sup>0</sup>. Semgal wi-

<sup>1</sup> Or Siksū'ana lgu-sitdukuk. The sentence is unintelligible.



## 5. Story of the Porcupine.

It was when it was fall, and all the animals were in their towns. Then Great-Grizzly-Bear was also in his town because it was mid-winter. Then rain came down and dropped into the den [town] of Great-Grizzly-Bear, whose fur was wet; and he was much annoyed on account of the long rain. Therefore he sat outside of the door of his den and looked about for something.

While he was sitting there, behold! Porcupine went towards him. As he passed the door of Great-Grizzly-Bear's den, Grizzly-Bear said, "Come in, friend! Come in, friend! You shall eat with me." Therefore Porcupine entered the den of Grizzly-Bear.

Then Great-Grizzly-Bear made a great fire. He took little Porcupine, tied his feet and hands, and put him by the side of the fire. Then Porcupine's back was burned by the fire. Great-Grizzly-Bear said, "? ? ? du-u, du-u!" Thus said Great-Grizzly-Bear. "I shall do so," said Porcupine. "O chief! untie my bands, then I will do what you say."

But Great-Grizzly-Bear did not mind what little Porcupine said to him, because he is very strong. He is the strongest among all the animals, therefore he did not listen to what little Porcupine said to him. He was very

ā'dzeksga<sup>0</sup>, adat g'rik lagauk-kłā'xset gesga ts!em-n-la'ktga<sup>0</sup>.  
 “(Siksū'ana łgu-sitdukuk)<sup>1</sup> duu duu,” da-ya'ga wī-medi'ok  
 a'sgat nsga'tgesga łgu-ā'utaga<sup>0</sup>. Ada g'rik ha'ts!eksem  
 gwa'łksa n-lī<sup>0</sup>m hak!ā'ōsga a'utaga<sup>0</sup>. Ninlī' gana wāl ne-  
 5 ga-hak!ā'ō txanlī'ōsga a'utga<sup>0</sup> g'a'wun.

Wāi, ła ala'sgusge łgu-gwā'ōm ya'ts!eskgā<sup>0</sup> ada ła dem  
 dzakt, a wul da da'łbeksga na-anā'sem hak!ā'ōtga<sup>0</sup>, ada  
 wul ha'ut gesga wī-medi'ōkga<sup>0</sup>, “G'am-gā'dena klā'i, sem'ā'=  
 g'rid, ła dem wā'lu da n-ha'un,” dat g'ap-g'rik lagauk-kłā'x=  
 10 setga wī-medi'ok gesga ts!em-n-la'ktga<sup>0</sup>, asga ha'ut gesga  
 si'ō-di-ha'utga<sup>0</sup>, “(Siksū'ana łgu-sitdukuk)<sup>1</sup> duu duu.”

Wi-hē'ldet wilā'gutga wī-medi'ōkga<sup>0</sup>. Ada ła dem dza'ks-  
 ga łgu-gwā'ōm a'utaga dat wul sa-kse-ō'it gesga txa-a'xsga  
 n-tsla'ptga<sup>0</sup>. Ninlī' klabe-wul-na'ksa sge'retga<sup>0</sup>, adat ła  
 15 q!ā'gasga n-tsla'ltga<sup>0</sup>. Adat wul bā'ōlde dem yā'ōtga<sup>0</sup>,  
 semgal wā'mxgetga txa-nlī'ōsga txamā'ōtga<sup>0</sup>. Da wul klabe-  
 ha'utga<sup>0</sup>, “N gan-wī-sa-dzā'gan wī-gatg'a'dem medi'ok.  
 G'ilā' dze ha'un a dze da ła lu-txal-dā'un a awā'ōn.” Da  
 klabe-wula-hagul-yā'ōtga<sup>0</sup>. Ada' wult kse-łā'ōsga am-ha'um  
 20 li'ōmitga<sup>0</sup>. Ada wi-hā'utgetga<sup>0</sup>,

“Wul g'ildēp-yā'iga dā'besga leksā'ōx (di-wudit gan-bāt kuł-wā'l kuł-n'yān)  
 kuł-biā'łsta ał magā'nł K-siā'na, ał magā'nł K-lū'sem.”

Ni ła txa'łpxsgat liā'ōntga<sup>0</sup> a wi-ha'utgetga<sup>0</sup>, ła saba'  
 txa'łpxasga ha'utga, da gwā'ntga wī-g'isi-ā'ōskga<sup>0</sup>. Ada  
 25 txanlī' biā'łsta kse-ga'udit a lepla'p!elt ā se-nlā'ōdikse dem  
 gatg'a'tge g'isi-ā'ōskga<sup>0</sup>. Dā' wula gwā'ntga bā'ōsk. Ada'  
 semgal gwa'tkga<sup>0</sup>. Ada' txanlī' gā'ge dudā'utga<sup>0</sup>.

Wai, ninlī'ōsge wī-medi'ōkga<sup>0</sup> gu lu-txal-dā'ut gesga n-  
 ts!a'ptga<sup>0</sup>. Ada' dza'ktga<sup>0</sup> a wult nesga'tgesga łgu-ala'sk<sup>u</sup>=

<sup>1</sup> Unintelligible.

proud, therefore he kicked him again into the fireplace. “? ? ? du-u, du-u!” said Great-Grizzly-Bear, making fun of little Porcupine. Then the hair on the back of Porcupine was burned again. Therefore the backs of all porcupines are this way now.

When the poor weak little animal was about to die because the skin of his back was shrivelled up, he said again to Great-Grizzly-Bear, “Have pity on me, chief! I will do what you say.” But then Great-Grizzly-Bear kicked him again into the fireplace, and said, what he had said before, “? ? ? du-u, du-u!”

Great-Grizzly-Bear did so many times. When the poor little Porcupine was about to die, he threw him out of his den, and the poor one lay there for a long time. Then he opened his eyes. He tried to walk, but his whole body gave him much pain. Then the poor one said, “I have reason to be ashamed of you, great strong Grizzly-Bear. Don’t say anything when the ice comes to you.” Then the poor one went along slowly. He went out, singing a crying-song, and he cried, —

“As I walk at the foot of a beautiful green mountain,  
All the stars of heaven are glittering as the north wind clears the sky.”<sup>2</sup>

When he had repeated his cry four times, and when he had finished saying it the fourth time, the wind began to blow down river. Then all the stars came out and twinkled, and indicated that there would be a strong wind down river. Then the wind came, and was very cold, and everything was ice.

It was Great-Grizzly-Bear who was caught by the ice in his den. Then he was dead, because he had made

---

<sup>2</sup> The translation of the song is not clear. So far as the words are intelligible, they may be translated as follows: “Around the foot of the door goes ? ? ? Fog is around, stars are around the head waters of the Skeena River and the head waters of Nass River.” The translation given above is the interpretation of the song given by Mr. Tate.

det dił gwa-k!ā-tš!ū<sup>0</sup>sgēdes alt nī<sup>0</sup>tga<sup>0</sup>. Ha-l!i-gâ<sup>0</sup>tsga  
wī-mēdi<sup>0</sup>kga<sup>0</sup> ā asi hi-ā<sup>0</sup>gut nesga'tgesga lgu-ala'sgum  
gwā<sup>0</sup>m a'utaga<sup>0</sup>, ā a'łget nā<sup>0</sup>ł demt' in-xbe-gā<sup>0</sup>sga lgu-a'uta  
a ts!em-an'ô'ntga<sup>0</sup>. Y!agai-wī-g'isi-ā<sup>0</sup>sgēt' in-dī<sup>0</sup>ntgesga lgu-  
5 ala'sgum ya'tš!eskgā<sup>0</sup>. Ada' nin!i't' in-lebā<sup>0</sup>lsetga<sup>0</sup>.

fun of the poor weak one, who was smaller than he. It was the wish of Great-Grizzly-Bear when he began to make fun of the poor weak little Porcupine, and there was nobody who took away poor Porcupine from his hands. Nevertheless the strong wind down river avenged the poor weak animal. He was the one who hated him.

## 6. Ada'ogam wul-wi-g'ĩ<sup>0</sup>tga a'kset.

Wai, kle'reltga wī-qal-tsla'pga a na-ha'uyu a g'ala-k-siā'n-ga<sup>0</sup>. Ninlī<sup>0</sup>ste T!em-lax-ā'mda. Ada sem-k!a-wi-hē'ldē ni-g'a'tgetga<sup>0</sup> dīl sem-g'ig'a'det, ada leklē<sup>0</sup>ksem hanā'ngat, su-ma'xsem y!ū<sup>0</sup>tat, su-ma'xsem hanā'ngat, klabe-tge'reltga  
5 g'ap-k!a-wi-hē'ldet. Ada sem wa-gagā'tsge g'a'dga<sup>0</sup> a wul wi-hē'ltga gan-wā'ltga<sup>0</sup>. A'iget nesgā<sup>0</sup>tgedē lekslē<sup>0</sup>ksede wulalā' klabe-tge'relget dīl su-ma'xsedet.

G'īdze txanlī'sga sa'ga ga-łguse'redet. Ada lu-am'ā'm qagā<sup>0</sup>t a wul a'łge g'īt-wā'lkse dzet' in-lebel-da'ltgetga<sup>0</sup>.  
10 Ninlī' gan-wā'lt gesga lep-gā<sup>0</sup>ge hasa'xtga<sup>0</sup>. Ga'xbe wī-lā<sup>0</sup>ksem lū<sup>0</sup>lg'itga<sup>0</sup> klā'ltga<sup>0</sup> sem'ā'g'itga<sup>0</sup>, adat g'ik ya'dze hē'ldede lū<sup>0</sup>ng'īd. Ada' wi-hē'ldē semgal hatla'xgem gā' dīl semgal metmā'tgem gā'ge wā'ltga<sup>0</sup>.

Wai, ninlī<sup>0</sup>sge kle'reltge gan-lā<sup>0</sup>kga<sup>0</sup> da wī-sagait-haldem-  
15 q!ō'la wī-su-ma'xsem y!ū<sup>0</sup>taga dem ses-dzō'xset ā n-dzō'ga n-ne-stā'sga q!ala-a'ksem K-siā'nga<sup>0</sup>. Wi-hē'ldge su-ma'xsem y!ū<sup>0</sup>taga<sup>0</sup>. Ada hī-wa-hiyā<sup>0</sup>gwa łaxlā<sup>0</sup>x gesge ne-txā'x= getge da' wula bax-q!ō'łga<sup>0</sup> asga łgu-tslēm-hū<sup>0</sup>dzax gesge g'i-g'ā'niga<sup>0</sup> a dem laa'ksetga<sup>0</sup>. Wai, sem-hi-bax-ax'a'xł-  
20 getga<sup>0</sup>, gaxstanā', nī<sup>0</sup> wul llē<sup>0</sup>dekse lā'ret a'sga q!ala-a'ksga<sup>0</sup>. Ada' wula se-t!ā<sup>0</sup>mat a ūm lāretga<sup>0</sup>.

Nda łat ma'ga klā'gatga lā'rga, na-ga-tsla'u sem-txaks-hat!at!a'gem su-ma'xsem y!ū<sup>0</sup>tat' in-dō'xsga lā'rga<sup>0</sup>. Adat q!ā'gasge ne-ga-tslēm-ā'xtga<sup>0</sup> at lū-leseksū<sup>0</sup>da na-ga-tslēm-  
25 ā'xt, dat g'ik ha'tslēksem uks-ō'yīt ā lax-a'ksit. Ada k!uł-benbe'ntgedet. Ada g'ik wī-sagait-ga-wi-am-ha'utga<sup>0</sup>. Adat halā'g'ixde txanlī' wī-su-ma'xsedet' in-wulā'gwadet.

## 6. Story of the Deluge.

There was a town, I might say, on the upper course of Skeena River. This was Prairie Town, and there were very many people, — many chiefs, old women, young men, young women, and really many children. They were very foolish, because there were a great many, and the old people did not take care what the children and the youths were doing (?).

They were almost always happy, and their hearts were glad because they had no enemies to attack them. Therefore they did whatever they pleased. Sometimes a chief made a great feast, and he would kill many slaves; and they did many bad, wicked things.

Then one morning the young men arose to play camping on the other side of Skeena River. There were many youths. After they had finished eating, they went up a little brook up river in order to drink. When they got up there, behold! many trout were jumping in the river. Then they began to fish for trout.

When they had caught a trout, some very bad youths took the trout and opened its mouth and poured urine into the fish's mouth. Then they threw it back into the water. Then it swam about, belly up. Then they all shouted together, and laughed at what the youths had been doing.

Wi-hē'lde lā'ra klul-llā'kset ā lax-a'kset. Gā'yîm wul wā'ldi a gwa<sup>0</sup>, txanl' sa-ā'm lax-ha'. Ada lat huwilā'gudet a na-am-gā'k'!nsget wi-lē<sup>0</sup>kse wā'ltga<sup>0</sup>. Na'kge wā'lt gesga wul-wā'ltga<sup>0</sup>, sem-lu-da'betge sa'ga<sup>0</sup>.

5 Da sa-nī<sup>0</sup>dzede tlū<sup>0</sup>tskem yē<sup>0</sup>n gesge lax-ha'ga<sup>0</sup>. Adat y!agai-dzaga-gā<sup>0</sup>dede su-ma'xsetga<sup>0</sup>. A'!get gā<sup>0</sup>tge wul gwā'ntge wi-lē<sup>0</sup>ksem bā<sup>0</sup>sget di! tlū<sup>0</sup>tskem sat. Ada wu'la gwā'ntge wā<sup>0</sup>set sem-ts!e'ret ā lax-yū<sup>0</sup>bet. Wai, la bax-yā<sup>0</sup>sge ts!em-hū<sup>0</sup>ts!exge ne-wul-pl!el-qam-mī<sup>0</sup>lk desde n-  
10 lā<sup>0</sup>rde lgu-a'kset. A'!get wutwā<sup>0</sup>de su-ma'xsde ne-wā'!pt ā na-dā<sup>0</sup>sdet txanl' da ks-qā'gum lu-g'axt gesge ts!em-a'ksga<sup>0</sup>.

Da gwā'ntge wī-tgatga'dem bā<sup>0</sup>sket di! wā<sup>0</sup>sga<sup>0</sup>. Ada' wult lōgôm-dô'xde g'a'de na-ga-ga-dē'lpgem leplā<sup>0</sup>pga<sup>0</sup>.  
15 Adat lōgôm-tlā'!et gesga n-ts!em-ga-xsā<sup>0</sup>tga<sup>0</sup>; wut!a-ga-xsā<sup>0</sup>ga hōi'g'at gesga nda-huwā'ltga<sup>0</sup>. Txanl'sga ne-wi-g'a'desga qal-ts!a'bem T!em-lax-ā'mga guldem-qa'oditga<sup>0</sup> a wul g'ī<sup>0</sup>tge a'kset. Wanā'ya txa-dô'gat a ts!elts!elū'mdat. Ada hiā'n, haya'tsk, ada g'ap-txanl' ne-ga-ligi-wā'ltget, ada  
20 ne-ga-dza'pget, ada txanl' ligi-lep-gā<sup>0</sup>t. Lat wulā'ida g'a'de gwa'i lu-q!a'ga ne-klger!get a a'kse, gan-wā'ltga<sup>0</sup>.

Wai, la txal-gesga'dze ne-huwā'!bt. K'!idi<sup>0</sup>l sa'sga na'ksge yā<sup>0</sup> wā<sup>0</sup>sga<sup>0</sup>. Da' wul bax-yā<sup>0</sup> a'kset. Ada man-yā<sup>0</sup>deda txanl' sat. Da' wula sā<sup>0</sup>ntga g'ad ge'sga n-ts!em-  
25 ga-xsā<sup>0</sup>tga<sup>0</sup>. Ada't dzebdza'ba wālb hiā'nt a ts!em-ga-xsā<sup>0</sup>=ga<sup>0</sup>. Wai, lat g'ī<sup>0</sup>sgede a'kse n-lā<sup>0</sup>s gô'qset asde nda' la g'ī<sup>0</sup>tgesde a'ksda<sup>0</sup>. Ninl' gant wulā'ide g'a'de dem g'ap-wi-lē<sup>0</sup>ksem g'ī<sup>0</sup>tge a'kset g'a'wun.

Wai, la sta-man-t!em-yā<sup>0</sup> a'kset, txanl' g'a'da lōgôm-  
30 ga'odi deda ne-wut!a-ga-xsā<sup>0</sup>tga<sup>0</sup>. Ada al wul l!i-g'a'ks=gesge na-qal-ts!a'ptga<sup>0</sup>. Sem-leklē<sup>0</sup>ksem g'ad di! g'ik ga-gwā<sup>0</sup>da lu-daxda'klxentga<sup>0</sup>. Txanl' hek!ekti<sup>0</sup>na la l!i-



Many trout were floating on the water. It was spring when they were doing this, and every day was fine. And while they were doing this, they had a good time. They had been doing this a long time, then the day was at an end.

Suddenly they saw a black fog on the sky; however, the youths did not mind it. They did not mind it when a strong wind and black clouds arrived. Then heavy rain came down to the ground, and the brook where they had been playing with the trout began to rise. The young men did not reach their houses on the other side, but they were all first drowned in the water.

Then a strong wind and rain came. Then the people took up their anchor-stones and put them into the canoes. They used large canoes in those times. All the people of Prairie Town were ready for the Deluge. They took provisions with them, elk-skins, coppers, and every kind of property, and their crests and everything. The people knew that their children had been drowned in the water, therefore they did so.

Now their houses were submerged. The rain lasted for twenty days, and the water was rising. They went farther up every day. The water was rising, and went farther up every day. Then all the people went aboard their canoes. They made houses of elk-skin in their canoes. Now the water passed over the place where it had been at the former flood. Therefore the people knew that this was going to be a real Deluge.

When the water continued to rise, all the people were in their canoes, and their town was submerged. The very old and the poor people were drowned. All the valleys were flooded, but the canoes floated on the water. The

g'ikg'a'ksgetet. Da al llâ<sup>0</sup>kse ga-xsâ<sup>0</sup>t ā lax-a'kset. Lu-  
 huwā'lb liā'ntgeda ts!em-ga-xsâ<sup>0</sup>tga<sup>0</sup>, ninlī' gan-wati-ga-x-  
 wā<sup>0</sup>sget. Da txanlī' didī'ya lli-g'ikg'a'ksget a a'kset.  
 Ada halhō'ltge ne-ga-xsâ<sup>0</sup>t gesga xā<sup>0</sup>xga a wul ts!ē'r wul  
 5 lwa<sup>0</sup>lekse a'kset, a sga-na'ge yā<sup>0</sup> wā<sup>0</sup>set diŋ gat-ga'dem  
 bā<sup>0</sup>sgetga<sup>0</sup>.

Wai, ŋat dikdeŋe'elkda a'ksa seksganī<sup>0</sup>sga<sup>0</sup>, na-ga-ts!a'u  
 ga-xsâ<sup>0</sup> se-al'a'wulksgetet uks-a'pda-q!amē<sup>0</sup>tgega<sup>0</sup>, a gwaī'  
 gana-wā'ltga<sup>0</sup>, q!ayīm-gasgō'dzexde ne-ga-dā' ga-dē<sup>0</sup>lpgetga.  
 10 Ada na-ga-ts!a'uda deldē'lpge na-ga-da' ga-dē<sup>0</sup>lpgetga<sup>0</sup>.  
 Ada txa-da-al'a'wulksgetga na-ga-ga-dē<sup>0</sup>lpgem lā<sup>0</sup>ptga<sup>0</sup>.  
 Da al wi-hē'ldē am-man-wā<sup>0</sup>lxset ā ne-ts!uwā'n sganē<sup>0</sup>stga<sup>0</sup>.  
 Ada g'ap-y!agai-sa-de'retga<sup>0</sup>, a wul g'ap-qal-ts!ē'r wī-wā<sup>0</sup>st-  
 ga<sup>0</sup> diŋ wī-bā<sup>0</sup>skega<sup>0</sup>.

15 Ada ŋa qa'odi txanlī'sta wī-ga-xsâ<sup>0</sup>da a wī-bā<sup>0</sup>sget' in-  
 wulā<sup>0</sup>gut diŋ wī-ŋwa'lekseŋe a'ksga<sup>0</sup>. Da wul g'idi-t!ā<sup>0</sup>sga  
 a'ksga<sup>0</sup>. Ada' wul sa-am-gā'ig'itga<sup>0</sup>. Wai, ninlī' gan-  
 plū<sup>0</sup>tgesge G'a'dem-lax-ā'mt a txanlī' lax-yū<sup>0</sup>beda wagait-  
 uks-Gideganē<sup>0</sup>dzet, ada wagait-na'k-txa-Wutsdā<sup>0</sup>t.

20 G'ap-sagait-k!ē'rel n-di-adā'wuxt. Ninlī' gan wāl txanlī'  
 wul leks-g'ig'a'da qal-ts!epts!a'beda k<sup>u</sup>dū<sup>0</sup>nemī<sup>0</sup> am-txālp<sup>x</sup>  
 ptā<sup>0</sup>xdeda a txanlī' ne-lep-wā'yu. Ninlī' di-huwā<sup>0</sup> uks-  
 Gideganē<sup>0</sup>dzet, ada g'ik ninlī' deda Wutsdā<sup>0</sup>t, Git!amā<sup>0</sup>t,  
 Gidesdzā<sup>0</sup>t, G'itq!ā<sup>0</sup>da, G'itqxā'ŋat diŋ txanlī' kstemā'sede  
 25 qal-ts!epts!a'bem Ts!em-sia'nd.

Wai, t!epxadō<sup>0</sup>l g'a'da le-mā'tget ā ne-ts!uwā'n wī-  
 sganē<sup>0</sup>seda txal-g'il-hau'li qal-ts!a'p T!em-lax-ā'mt. Klā<sup>0</sup>l  
 su-pla'sem hana'g'at, ada ne-ste-k!ā<sup>0</sup>lda su-pla'sem y!ū<sup>0</sup>taga<sup>0</sup>.  
 Ada' ŋa tgi-yā<sup>0</sup> a'kset. Ada' wul y!aga-wā'lxstga<sup>0</sup>. Adat  
 30 nī a'ŋge wī-ŋā<sup>0</sup>ksta ganga'nda<sup>0</sup>. Sa-ga'odida a wul wī-  
 melme'l a'kse gan-wā'ltga<sup>0</sup>. A'mksa psat t!a'ldeda txanlī'  
 lax-yū<sup>0</sup>bet.

Txanlī' wut!a-neknū<sup>0</sup>ngem sganī<sup>0</sup>seda a'ŋge di-llī-g'ik=  
 g'a'ksgetga<sup>0</sup>. Ninlī' wul men-q!ō'ŋsga ya'ts!esga ne-ga-

houses of elk-skin were in the canoes, therefore they did not get wet with the rain. Then all the hills were covered by the water; and the canoes were full of foam, because the waters were boiling; while the rain lasted a long time, and the wind was strong.

When the water reached the middle of the mountain, several canoes drifted away one by one, because their anchor-lines broke, and some of their anchor-lines were too short, and they drifted away with their anchor-stones. Then many just went up to the top of the mountain. However, they really died because there was much rain and strong wind.

Then, when all the large canoes were swept away by the wind and the boiling waters, the water stopped and staid there. Then the people of Prairie Town were scattered over the whole earth as far as Alaska and Bella Bella.

They really have together only one tradition. Therefore all the different tribes around us have only four clans and my own name. That is also the name northward as far as Alaska and among the Bella Bella, G'itlamā't, G'ides=dzâ't, G'itq!ā'da, G'itqxā'la, and all the nine towns of the Tsimshian.

Two people were saved on top of the great mountain inland from Prairie Town, — one young woman and also one young man. Then the water went down and they walked down. Then they saw that not one tree was left. They were destroyed by the great currents of water. Only clay remained in the whole country.

All the high mountains were not covered by the water. The animals had run up to the tops of the high mountains,

ts!uwā'n wut!a-neknū<sup>0</sup>ngem sganī<sup>0</sup>stga<sup>0</sup>. G'ap-txan!ī' wul-  
leks-gig'a'de ya'ts!eskege le-mâ<sup>0</sup>tgetga<sup>0</sup>. Ga'mksa hauhau't  
dił simsi'mt de'retga<sup>0</sup>.

- (Nin!ī' ya'ts!esga k!a-hat!a'xget a al hauhau't, hoi'grigade  
5 ne-txamâ' ya'ts!esget da al ts!alems g'a'tgetga<sup>0</sup>. Ła lū<sup>0</sup>ndet  
adat uks-sa'k!a n-ts!a'ltga<sup>0</sup>; nin!ī't' in-wulā'gwa txan!ī'  
ya'ts!esget, ada dił g'a'det. Nin!ī' di-txal-dza'get a nda-  
g'i'tgesde a'ksda<sup>0</sup>, — hauhau't dił ya'ts!esga gwa<sup>0</sup>a, —  
a'mksa t!epxā<sup>0</sup>tga<sup>0</sup> a wul se-ts!a'pseda<sup>0</sup> a ts!em-lâ<sup>0</sup>bet.)  
10 Wai, nī asī g'i<sup>0</sup>tga a'kset a ła gridi-t!ā<sup>0</sup>t a lax-yū<sup>0</sup>bet,  
adat gâ<sup>0</sup>de wī-bā<sup>0</sup>sgege wut!a-sganī<sup>0</sup>stga<sup>0</sup>, ada adiğul-  
wa'nt gesga ts!em-ga-xsâ<sup>0</sup>t ā n-ts!em-huwā'lp fiā'ntga<sup>0</sup> gu  
lu-ma'xsget gesga ts!em-ga-xsâ'ga<sup>0</sup>. Adat n!exn!ō' wī-  
xstāmx ā ga-lax-ô'tga<sup>0</sup>; wī-xs-hasâ'ega, wī-ya'tslat ā wī-  
15 delda'lt gesga lax-ha'ga<sup>0</sup>. Nin!ī' gan-sem-wī-lebā'asesga  
g'a'tga<sup>0</sup>. Ada sū<sup>0</sup>lga txan!ī' gâ<sup>0</sup> ā ła g'i'tge a'kset.

- Ada g'ik bâ<sup>0</sup>ketga<sup>0</sup> at a'u ne-ga-k!ge'retga<sup>0</sup> guge lu-  
qla'gansga wul g'i'tgesge a'ksga<sup>0</sup>. Ada n ła sa-al'a'wulks-  
getgesga wagait-dô<sup>0</sup>ga<sup>0</sup>, ada lli-g'ik-g'a'ksge txan!ī' gâ<sup>0</sup> a  
20 lax-yū<sup>0</sup>bet, ada txan!ī' ne-ga-ts!uwā'n wut!a-leklē'ksem  
sganī<sup>0</sup>sda a'łge di-llī-g'ik-g'a'ksget. Ada al txan!ī' kse-  
neknā<sup>0</sup>tget diłdeldū<sup>0</sup>lsetet gu wī-llī-wā'łde de lax-yū<sup>0</sup>bet  
de'retga<sup>0</sup>.

- Ada k!idē<sup>0</sup>l sa sga-na'ga li-g'a'ksgesge lax-yū<sup>0</sup>pga<sup>0</sup>.  
25 Ada ła am-gâ'g'idga<sup>0</sup>, ada wul di-ts!â' a'kset sta-y!ā'ga-  
yâ<sup>0</sup>tga<sup>0</sup> a lax-yū<sup>0</sup>bet. Ła' wula tgi-t!em-yâ<sup>0</sup> a'kset ada  
txan!ī' wul leks-g'ig'a'da ganga'nt yâ<sup>0</sup>pxa wī-n-tgu-lē'lbeksk<sup>1</sup>  
ā lax-se'relda. Ada dił wī-qam-de'rem g'a'tga<sup>0</sup> dił qam-  
de'rem ya'ts!esk, ada ne-qam-de'rem ts!ū<sup>0</sup>ts, ada g'ap-txan!ī'  
30 qam-de'rem lā<sup>0</sup>ltga<sup>0</sup>, ada dił g'ik ligi-lep-gâ<sup>0</sup> sagait-yâ<sup>0</sup>pxa  
wi-ts!a'leksga<sup>0</sup> asga lax-se'reldaga<sup>0</sup>.

A'łge sem-lu-g'axł g'a'de n-da-wā'ldiya gwa<sup>0</sup>. Da am-  
wī-wula plū<sup>0</sup>tya na-gwa<sup>0</sup>. Ada ła lebagait-plū<sup>0</sup>t a txan!ī'

<sup>1</sup> Duncan prefers wī-ts!a'leks.

and all kinds of animals were saved. Only the hauhau' and the simsi'm were dead.

(This animal is worse than the hauhau'. Its body is like that of an animal, but its face that of a man. When it is angry, it stretches out its face. It is the one that vanquishes all the animals and people. These two died in the Deluge, — the hauhau' and this animal, — only two, because they make their house in caves.)

While the water remained on the earth, a strong wind struck the great mountains, and the people staid in their canoes with elk-skin houses in them, which were in the canoes. Then they heard a great noise above. It was like the sound of a bell which was ringing in the air. Therefore the people were much afraid. They were frightened of everything during the Deluge.

And they wailed for their children who had died in the Flood. And when their canoes were driven away to the edge (of the sea), and the waters covered everything on the earth, all the tops of the greatest mountains were not submerged; and then everything that was breathing and living on the ground died.

For twenty days the earth was submerged. Then it stopped, and the water began to sink again and went down from the ground. The water went down continually, and all kinds of trees were swallowed by the whirlpool of the sea; and also the corpses of the people and the dead animals and the dead birds, and all the dead snakes, — everything was swallowed by the whirlpool of the sea.

Some people did not perish at this time, yet they were scattered around along here. That was when their tongues

haŋ-gwa<sup>0</sup>. Ninlí<sup>0</sup>da wula ɬgwa'iksga ne-ga-deldū<sup>0</sup>lat. Ne-gâ'ga dem g'í<sup>0</sup>tge a'kset, nda sagait-klé<sup>0</sup>rel a'lg'igat. Ada' ɬa qa'odi g'í<sup>0</sup>tge a'kset, a ɬa plū<sup>0</sup>tget a ligi-lep-nda't, da wul sityā<sup>0</sup>kse ne-ga-deldū<sup>0</sup>latga<sup>0</sup>. Ninlí<sup>0</sup> gan-ha'u ne-  
 5 g'a'da haŋ-gwa<sup>0</sup>, dat al g'am-wulwulā'i ne-ga-wulwulā'isget, ts!u lep-wula al'a'lg'ixtga<sup>0</sup>, dat g'ap-wulwulā'i ne-ga-dzep=dza'pget Lax-x-sg'í<sup>0</sup>get, G'ispawutwa'da ligi Lax-g'ibū<sup>0</sup>, Ganha'dat; ts!u wagait-n'a G'ideganē<sup>0</sup>tsga<sup>0</sup>, da wagait-na-txa-haiwā<sup>0</sup>set, sga-na'gade Wiklí<sup>0</sup>na; ada wagait-txa-gé=  
 10 relkat txas-Lax-haí<sup>0</sup>dat, a wul g'ap-amiā<sup>0</sup>t gesga klé<sup>0</sup>rel da qal-ts!a'bet ā ngâ'ga dem g'í<sup>0</sup>tge a'ksga<sup>0</sup>. Ada plū<sup>0</sup>tget gesga ɬa ga'odi g'í<sup>0</sup>tesga a'ksga<sup>0</sup>. Gana ts!u wa-n!ex=n!ô'ide ne-a'lg'ixt, ada g'ap-ne-dza'pget ne-wulwulā'idet asge wulwulā'isgetga<sup>0</sup>.

15 Walā'ini na-ma'ldu t!epxadū<sup>0</sup>l g'ada na-le-mâtget a ne-ts!uwā'n wī-nagem sganí<sup>0</sup>sdega<sup>0</sup>? Ninlí<sup>0</sup> n-di-negwā<sup>0</sup>de txanlí<sup>0</sup> leks-g'ig'a'dem wul-dzexdzô'gat ā q!ala-g'it-k-siā<sup>0</sup>nt; da g'ap-sagait-klé<sup>0</sup>rel dza'pget, ts!u nī<sup>0</sup> da dī-wagait-leks-g'ig'a'da al'a'lg'ixdet ada' dī<sup>0</sup> wul-dzaxdzô'xdet ada g'ik  
 20 K-lū'sems.

Wai, ninlí<sup>0</sup> gan-wī-lē<sup>0</sup>ksem adā'oga gwai ā spagait-g'a'di a gwa<sup>0</sup>; ada spagait-sela-wul-dzaxdzô'gami haŋ-gwa<sup>0</sup>. Da ligi-lep-nda' wutwa'i ga-xsâ<sup>0</sup>t a lax-yū<sup>0</sup>bet, ada ninlí<sup>0</sup> wul lâ<sup>0</sup>det ā a'ɬget wulā'i lax-yū<sup>0</sup>bet, da wagait-a'ɬget wula'í<sup>0</sup>  
 25 ne-wula-se-a'miātga<sup>0</sup>. Ninlí<sup>0</sup> da' wula su-se-n-dzô'xt asga ne-wa-wulā'itga lax-yū<sup>0</sup>pga<sup>0</sup>. Txanlí<sup>0</sup> na-ga-xsâ<sup>0</sup> wa-xā'iget nda g'í<sup>0</sup>tesda a'ksda<sup>0</sup> ninlí<sup>0</sup> da' wula klul-lâ<sup>0</sup>d gesga wul lep-wula am-ax'a'xɬged ā wud'en-gwa<sup>0</sup>.

Hi-ts!u-ne-g'í<sup>0</sup>tga a'kset da a'ɬge ba'tsget ligi-gan, a'mksa  
 30 psat txanlí<sup>0</sup> wī-su-lax-yū<sup>0</sup>bet. Ada ts!em-wā'lb ɬiā<sup>0</sup>nt. Ninlí<sup>0</sup> huwā'lpt ā su-wul-dzô'xd ā dzô'ga-wī-lax-mâ<sup>0</sup>nt guga na-wa-ɬā<sup>0</sup> wulā'itga<sup>0</sup>. Ada dī<sup>0</sup> su-ya'ts!esget txanlí<sup>0</sup> su-gâ<sup>0</sup> as dep-nī<sup>0</sup>tga<sup>0</sup>. Dat g'ap-a'mksa n-dza'pgeda semg'id dek-yā<sup>0</sup>gut gana ɬat hòi'yat ā n ɬā wul-dzô'xt.

were mixed. Before the Flood they had one language; after the Flood, when they were scattered everywhere, their languages were different. Therefore the people along here know that they are relatives, although their languages are different; and they know their crests, Eagle, Bear, Wolf, or Raven, — even if they are Tlingit, or from the south as far as Rivers Inlet, and out West as far as the Haida, — because they are really come from one town before the Deluge, and they were scattered after the Deluge. Although they do not understand their languages, yet they know by their crests that they are relatives.

You know I told you that two persons were saved on top of a high mountain. These were the parents of the tribes on the Upper Skeena River. Thus they also have the same crests, although their language is different, and also the tribes of Nass River.

Therefore this is a great tradition among the people here, and also among our fellow-tribes along here. Wherever the canoes came ashore, there they camped on unknown ground. They did not know where they came from. Then they made a camp in the unknown country. All those canoes that did not perish in the Deluge camped about along here, wherever they landed.

Soon after the Flood there were no trees. The whole new land had only clay, and they had houses of elk-skin. These were the houses in which they camped on the shore of the great sea which they had not known before. And all the animals and everything was new to them; but they always kept their crests which they had used in their old camps.

Da txan!í' gwai' gra'di ā lep-nda wul k!u!-lā'<sup>0</sup>tga<sup>0</sup>, aks-  
yā'<sup>0</sup>t, ada me!a-k!e'rel n-dza'pget. Wī-hakhē'lde ne-g'ig'a'  
det !a tk!ā'<sup>0</sup>l ne-al'a'lg'ixt; su-dū'<sup>0</sup>la hōi'det gra'wun, gana-  
wa-!a-wulā'it. Txan!í' n-dzaxdzô'gat' in-kse-nekní' dem  
5 ga-miā'ntget a wul !a su-qal-ts!epts!a'pt, da a'mksa ne-ğa-  
dzap-dza'pgeda gugulx-yā'<sup>0</sup>n wul sesuwa'ntga gra'det.



Then all these people, wherever they camped, increased, and all had one crest. There were a great many people when they forgot their languages, and they use new tongues now, which they did not know before. All the camps chose each one chief, because they had new towns, but they kept their crests right along through all generations.

## VOCABULARY.

The following vocabulary contains the principal stem-words that occur in the preceding texts. To these have been added a number of words collected by myself in 1888, and published in the Proceedings of the American Philosophical Society (vol. xxix [1892], pp. 193 et seq.), and others extracted from Bishop Ridley's translations of the Gospels by A. C. Graf von der Schulenburg, in his book "Die Sprache der Tsimshian-Indianer in Nordwest-America" (Brunswick, 1894). No attempt has been made to give an exhaustive list of the available material. The object has been rather to facilitate the use of the series of texts presented in this volume. Grammatical notes on the language will be found in my "Handbook of American Indian Languages" (Bulletin 40 of the Bureau of American Ethnology).

The phonetic analysis of Tsimshian is not quite adequate, because all the material at my disposal was read to me once only by a single man. There remains particularly a doubt as to the differentiation of the vowels with following parasitic articulation (like  $a^0$ ), and those with following glottal stop (like  $a^e$ ). I believe that both forms occur, but have not been able to distinguish them with certainty. I believe that also a considerable number of the initial fortis continuants (like  $k'$ ,  $y'$ ,  $w'$ ,  $m'$ ,  $n'$ ) escaped my notice. Most difficult of all is the distinction between  $e$  and  $a$ . As stated in the introduction, all sounds  $a$  lean towards  $e$ , sometimes to such an extent that I wrote some-

times *e*, sometimes *a*. I believe that all initial stops followed by vowels are either sonants or fortes; but here, also, new evidence is required.

The order in which the sounds are given is the following:

a	b	m	d	s	n	g	g'	g	l
e, i	p	m!	t	dz	n!	k	k'	q	l
y, y!	p!		t!	ts		k!	k'!	q!	
o, u				ts!				x	
w, w!								r	

Words followed by B were collected by me in 1888; those followed by S are taken from Von der Schulenburg's Dictionary. References like 212.5 refer to page and line of the present volume; those preceded by ZE refer to my paper "Eine Sonnensage der Tsimschian" (*Zeitschrift für Ethnologie*, 1908, Heft 5, pp. 776-797). References to G refer to the Grammar in the "Handbook of American Indian Languages" (Bulletin 40, Bureau of American Ethnology [1911]).

Attention may be called to the uncertainty of the termination of some stems and words. In quite a number of cases it is impossible to tell whether terminal *d*, *t*, *g*, *k*, *tk*, *sk*, belong to the stem or not.

a, a, preposition (see G 360, 410) 72.15, 17  
 a-, easily (par.)  
 ā, oh! 228.30  
 A'aiyā'wuxk, a name 212.6  
 aya-, successfully (par.)  
   aya'-wul, skill (= successful in doing  
     ZE 789<sup>169</sup>)  
   ayā'ltk, (= aya-yaltk?) to return with  
     success 140.13  
   aya-wā'l, a long time  
 ayawa', pl. ayaluwa to shout 176.10  
 ayā'wux, law, custom 218.11  
   ayā'ug'ask, commander  
 ā'yīn, no 78.1; 86.20; 130.4  
 ayīlwā'0d, to howl 156.18  
 āyuwan, to stay away for a long time  
   (2nd person sing. of aya-wāl?) 78.13  
 awā', proximity 70.17, 23, 25  
 āu, to cry, to wail, 72.4; 198.26  
 a'uta, porcupine 74.20; 204.25  
 a'us, sand 134.8  
   mes-a'us, ochre (= red sand)  
 awus-, ready to move (part.) 124.25  
 awul-, away (par.)  
   awul-ma'ga, to help 176.3  
 sea'wulksk, to drift away (not without  
   se)  
 ap, bee  
 ā0b, father, said by woman 88.5  
 (a-bū'), a few (a+bū) 116.30  
 āp!ex, to remember 70.14  
   a0ā'bex, pl. 154.20  
 apda-, singly, each (par.) 246.8  
 ām, pl. am'ā'm; with connective, ama,  
   good, well 72.16; 74.7  
   ama-pla's, handsome (= well grown  
     76.23)  
   ama-wā'l, pl. ama-ga-wā'l well-to-do  
     80.16; 192.8

lu-ā'msge-gât, happy (= in good heart)  
   74.7  
 ama-nī'0ts, to take care (= to look  
   well) 88.15  
 txal-ā'm, worthy  
 am-, only (par.) 88.14 (see g'am-)  
 a'mksa, quite 86.5; 228.17  
 amgait, already, just there ZE 782.2  
 am-k'lâl, alone = only one S  
 am-, serving for (par.)  
 am-mē'0lk, mask (= serving for dance  
   ZE 784<sup>85</sup>)  
 am-halai't, dancing head-dress used in  
   ceremonial dance  
 am-hau', voice S  
 ām(?)  
 wī-lax-ā'm, great plain on top 84.29  
 T!em-lax-ā'm (for t!ām-lax-ā'm) being  
   on prairie (name of a village) 242.2  
 a0māu, to bear S  
 amā'lk, scab (am-mālk[?])  
 amī, if 78.19  
 amiā'(t), to come from, pl. 76.30; 176.27;  
   250.10  
 amō's, comer 166.15  
 amu'ks, to listen 210.31  
 Amdigulnē'0x(?), a name ZE 783.5  
 amgī'0k, a species of duck B  
 (amgait, already, just there, see under  
   am-)  
 am-gā'0g'insk passtime 226.17  
 ād, to fish with net  
   huk-ā'0d fisherman  
 ā'dek, to turn back 186.31  
 ada, then (probably a da) 70.2, 15  
 adā'wux, story 234.29; 70 title.  
 adaga'n, fungus on tree (ada+gan)  
 adigul- quietly  
   adigul-wa'n, to ist still pl. 248.11

ā<sup>0</sup>tk night 214.9; ZE 781.1  
 asī', when 176.1; 228.26; 232.34  
 a'söt, sea-egg B  
 Asuwa'lg'ad, a monster, crest of the  
     Ganha'da  
 asdi-, from the middle to the side of  
     the house (par.) 176.23; by mistake  
     88.24; 162.9  
 asdi-wā'l, to be in danger S  
 a<sup>0</sup>sk, to promise 78.9 (stem probably  
     ā-, or ē-; see ē'an)  
 asge, preposition (see G, pp. 360, 410)  
     70.10  
 ā'dzeks, proud 146.12; 238.1  
 ā'dzax, enough 74.9, 15, 22  
 ana'ī, bread B  
 an'anē'<sup>0</sup>x, a species of duck B  
 anā's, skin 172.3  
 ania'<sup>0</sup>, the one next in age 166.9; 212.6;  
     ZE 783.4  
 anī's, pl. an'anī's, branch 210.29; 228.2;  
     ZE 784.5  
 an'ō'n, pl. ga-an'ō'n (stem ōn) hand  
     196.2; 210.11  
 anā'x, to agree 78.19, 22; 214.28  
 anā'ol, pl. ak'anā'ol, to permit 102.28  
 an-hā't, side of body (see hāt) B  
 agwi-, outside, beyond (particle)  
 a'kes, lime 136.29  
 aks-, opening up (par.) 76.9  
     aks-yā'gwa to increase 200.21  
     aks-īā'<sup>0</sup> to increase 222.24  
 aks, water 192.2  
 q!ala-a'ks, river (= up-river water)  
     192.2  
 aks, pl. le-a'ks, to drink 110.8, 22  
 gi-ā'<sup>0</sup>ks, out on water 164.12  
 sa-g'i-aks, it gets calm quickly  
 galdem-a'ks, receptacle for water  
 ha-a'ks, spoon (= drinking instrument)  
 āq, mouth 178.9, rim 168.16  
     ses-ā'<sup>0</sup>xs, to laugh (= to play with  
     mouth)  
     lax-ā'q, gunwale of canoe 158.18

txa-ā'q, place in front of door 236.7  
 axlk, pl. ax'a'xlk, to arrive, to reach  
     84.5, 7; 194.3; 212.1  
 da-a'xlk, to succeed  
 al, but 70.5; 84.12; 86.25  
 ala', smoke-hole ZE 790<sup>194</sup>  
 ala'sk, pl. ak'ala'sk, weak 238.6  
 alais, lazy S  
 alu-, plainly, alone (par.) 148.30; 156.33;  
     ZE 785.9  
 a'lg'ix, pl. al'a'lg'ix, to say 72.28; 78.23  
 a'lg'agask, commander  
 ā<sup>0</sup>ks, servant 132.18  
 ālx, pl. al'ā'lx, brave 212.27; ZE 783.6  
 ał, not (in interrogative sentences) 88.6  
 ałēnā', palate B  
 ałō'm, sail B  
     tēh-ałō'm, sheets  
     ga'nem ałō'm, mast  
     ałō'm xsā, sail-boat  
     ałō'm g'a'muk, flag (= sun sail)  
 ā'lbegan, to figure out, reckon ZE 792<sup>225</sup>  
 ałda-, in the dark (par.)  
 ałdiga'us, humming bird (from ga'us,  
     head [?]) 200.9  
 a'łge, not 72.2  
 ē, oh! 76.26  
 ī, fie! said by woman 146.11  
 ētk, to call by name 82.3; 110.3  
 ē'an, to promise 156.4 (stem probably  
     ā- or ē-; see ā'<sup>0</sup>sk)  
 ē'open, light of weight B  
 im, quill of porcupine 204.29; ZE 793<sup>242</sup>  
 ēmx, beard B  
 ēs, ē's, whole number of 92.26; 144.11;  
     170.16  
 īs, smell 180.14  
 īn-, the one who (used only with transi-  
     tive verbs; par.) 70.21; 80.12, 32  
 iā'<sup>0</sup>, blood 170.29; 196.26  
     iā'<sup>0</sup>tk, red  
 (tluks-iē', boom of sail [?] B)  
 yer, yir, to hide 166.1; 176.29; 178.2;  
     198.21

(ya, to say), only in the from da-ya' 228.9  
 yā, spring salmon ZE 794<sup>261</sup>  
 siā', to catch spring salmon (se-yā')  
 (n)yā'<sup>0</sup>, grandfather 128.8; 214.13  
 na-gan-yē'tqum male ancestor B  
 yā'<sup>0</sup>, to go, sing. 70.17; 72.8  
 txal-yā'<sup>0</sup>, to increase 76.2; 80.32  
 lax-wusen-yā'<sup>0</sup>, crest of mountain  
 (= on-along-going) 84.8  
 yā'ī, barrel B  
 ya-ī', hurrah! 212.24  
 yā'us, to present 116.31  
 yā'uk, cover of box B  
 ya'uḷemx, pl. yīkyā'uḷemx, to advise  
 80.26; 134.1; 210.26; 214.14  
 yahā'ai, yēhā'ai, I don't know! 100.17;  
 194.13  
 (nak-sem-)yā'<sup>0</sup>wun, right hand 194.23  
 yāmx, pl. yīxyā'mx, bait, to lure 226.23  
 yā'mgask, fraud  
 yā'mx, tricky  
 yā'<sup>0</sup>d, to distribute 170.22  
 (yā'<sup>0</sup>tk)  
 man-iā'<sup>0</sup>tg, to grow up 222.10  
 yā'<sup>0</sup>sk, to come 234.1  
 y'ān, excrement 146.10  
 ya'ni, ian, mink 128.18, 206.19  
 tgyiwen, to offer (tgu-yen) S  
 yen, yentk, to convert S  
 yena-t'ū'<sup>0</sup>tsk, rust S  
 ians, leaf  
 iā'nst, small chiton  
 yas, pl. yīsyā'dz, to kill, pl. object; to  
 chop 88.5  
 ya'ts'esk, animal 76.30; 204.4  
 yā'<sup>0</sup>k, pl. yīkyā'<sup>0</sup>k, earthquake S  
 yā'<sup>0</sup>k, to give potlatch 82.1; 110.5;  
 190.4; 222.17  
 yā'<sup>0</sup>k, pl. liyā'<sup>0</sup>k, to follow 82.15, 30;  
 84.1; 108.17; 228.2  
 yiga', halibut-hook B  
 yaga'ret, halibut fish-line (a constel-  
 lation) 108.12

ya'gwa, to hold  
 sen-yā'<sup>0</sup>gwa, to hold firmly 194.23  
 yā'<sup>0</sup>ks, noble 72.18; 114.20  
 y'laq, pl. y'lixyla'q, to hang 112.24  
 y'laḡa-, down along the ground (par.)  
 76.1, 15; 78.31  
 y'lagai-, however (par.) 244.6  
 yaltk, pl. yīlya'ltk, to return 74.6; 76.23;  
 82.7  
 dī-yī'ltg, to avenge 214.10  
 yaḡk, yēḡk, smooth 142.28; see yīḡ,  
 slime of fish  
 yēi, pl. yīkyē'ī, fat 76.4; 88.22; 120.1  
 yē'n, fog 88.10; 90.7  
 yēk, to draw lots S  
 (tik-yā'<sup>0</sup>xk, to leave secretly B)  
 yīḡ, to drill  
 yīḡ-gan, fire-drill (= drilling-stick)  
 yīḡ, slime of fish; see yaḡk, smooth  
 yīḡ-tlā't, kite (a constellation) 108.11  
 yā'<sup>0</sup>, to roast, scorch salmon 74.8  
 yā'ks, pl. yoiyiks, to wash S  
 yā'xk, yā'wexk, to eat, sing. intransitive  
 130.18  
 ha-yā'wexk, fork (= eating tool)  
 yū'<sup>0</sup>b, yū'<sup>0</sup>p, land, ground 174.13; 208.23;  
 210.12  
 y'ū'<sup>0</sup>ta, man 76.23; 78.2; 86.29  
 y'ū'<sup>0</sup>t, pl. y'īkyū'<sup>0</sup>t, to carry around neck  
 124.24  
 yu—g one who has — (par.) 116.20;  
 ZE 783.6  
 yukdā'l, eight  
 yū'<sup>0</sup>l, supposed 216.6  
 ō, yes B  
 (ā?)  
 ā'm lak, powder (= quick fire)  
 āi, mourning-song 220.4  
 (ā) top, only in the form lax-ā' ZE 784.2  
 ōi, pl. ay'ōi to throw 198.5  
 ōp, ōp, lest 212.29; 228.30; ZE 786<sup>109</sup>  
 (ḡal)-ā't to let go 228.21  
 ū, to fish with line 220.11; 242.21  
 ūmgā'<sup>0</sup>ks, sacrifice 138.15

ūml, bucket  
 ū<sup>0</sup>l, to bake 102.11  
 âs, stomach 132.18, 27  
 ūasha, ūusha, fence S (= *wās*, platform?)  
 ūushk, to smell, stench S (= *is*)  
 u'ung, scoundrel! S  
 ōnks, ashes 86.26; 106.9 (ō'nksEk?)  
 ôks, pl. ak'ô'ks, to strike (see ôi) 70.19;  
 100.9  
 uks-, out of, from top; out towards the  
 water (par.)  
 ôl, black bear 76.7; 86.17; 216.30  
 mes-ô'l, red bear 82.13; 86.17  
 ō'olis, great-grandson B  
 âtk, firewood 100.6; 176.31  
 we-g'a'tk, homesick 108.7; 154.19  
 wa, go on!  
 wa-, without (par.)  
 wa-ā'ien, common people B  
 wa-gât, foolish (= without mind)  
 wā<sup>0</sup>, pl. huwā<sup>0</sup>, name 72.28, 31; 82.3;  
 108.10; 198.22  
 wā, pl. wutwā<sup>0</sup> to meet 70.15, 27; 82.18;  
 84.28; 90.4  
 wawa<sup>0</sup>, to be puzzled 168.18  
 waabuksh, hill S(?)  
 wai, pl. huwa'i, paddle; pl. luwa'i, to  
 paddle 124.18  
 wai, well! 70.1  
 waiyanksh, pl. waiyikyanksh (= wa-yâks),  
 to hope, trust S  
 wā'ben, pregnant 118.2  
 waik', elder brother 194.5  
 wā'demk, pregnant (see wā'ben) 164.14  
 wat, female slave B  
 wā't', pl. huwā<sup>0</sup>t', to trade 80.17, 32  
 wa'tletk, to sell 170.1  
 wati-, without (?) 246.2  
 wadi-, wati-, like (par.) 70.24; 110.30;  
 116.23; 142.22; 212.15  
 wa'tla-, 120.14  
 wātk, to come from, sing. 134.28;  
 210.22; 212.1; ZE 785.10  
 wā<sup>0</sup>s, rain 236.4; ZE 785.8

ha'iwās, south  
 gisi-hai'was, south east  
 was, pl. wuswa's, garment 154.2; to  
 dress 198.7  
 wa'sen, to put on garment 90.18  
 wask, dressed 104.30; 210.5  
 wās, a monster 158.21  
 lax-wā<sup>0</sup>set, platform in rear of house  
 220.22  
 whashālsh, to force some one S  
 wa'tsex, wōdzex, to last, remain; the last  
 ZE 789<sup>163</sup>  
 wō'dzega, every time 110.8  
 wa'tsla, otter 166.33; 168.7; 206.13  
 wān, 2 person sing. of wal, to do 76.25;  
 86.20; 88.3  
 wan, to sit, pl. 72.3; 236.1  
 wan, deer  
 wā<sup>0</sup>n, tooth 160.7; 194.31; 206.28  
 wā<sup>0</sup>n, to obey 154.9; 196.14; 210.27  
 wanau(?), trouble S (wa-anā'x, without  
 agreeing?)  
 (wantk), only in the form lu-wa'ntk,  
 pl. lu-wanwa'ntk, to be afraid,  
 startled  
 wans, to chip with adze 136.5  
 wā<sup>0</sup>ks, to dip 168.7  
 wak', see waik', brother 120.18  
 wā<sup>0</sup>k', kid of mountain-goat 92.10  
 wagait-, completing an action entirely  
 86.11  
 waxwog, moths S  
 wa<sup>0</sup>x, wōq!, pl. wā'wōq!, to dig, to bury  
 150.30; 162.22; 196.1  
 waxl, beaver's tail 230.13  
 wālg 228.18(?)  
 wāl, pl. huwā'l, to do, to be 80.11;  
 88.11, 17; 90.9  
 ama-wā'l, well-to-do  
 wā'li, pl. wulwā'li, to carry 162.32;  
 180.12; 196.3; 228.10  
 walp, pl. huwa'lp, house 72.12; 80.13;  
 214.1  
 (wā<sup>0</sup>lks) only in the forms

- ɬgu-wa'ʰlks, sing.; kʰabɛ-wa'ʰlks pl.,  
 prince 86.30; ZE 797<sup>303</sup>  
 wālxɛs, to go, pl. ZE 784.4  
 kʰul-sa-wā'lxɛd, travellers 210.31  
 waɬ, yellow cedar 138.10  
 wēnshil, to wink with eye S  
 wī-, large, sing. (par.) 74.13; 76.12; ad-  
 verbial 90.5  
 the clumpy one 230.5  
 wi-lē'ks, large 70.1  
 wi-ha'u, to cry  
 wi-hē'ld, many  
 Wik'ɛ'na, Awī'k'ɛnox, the tribe of  
 Rivers Inlet 224.3; 250.9  
 wâ, to invite 122.12; 190.41  
 wâpx, forehead 80.6; 194.28  
 wâms, devil's club (*Fatsia horrida*)  
 164.27; 166.17  
 wâmxk, pl. wukwâ'mxk, to suffer 238.16  
 wâ'mgask, to get angry  
 wâmtg, child 216.2; 220.7  
 wâ'ʰkɛl, to wring out ZE 796<sup>291</sup>  
 wôq, to sleep 78.4  
 wôqɬ, to dig, see wa'x 150.30  
 sɛn-wó'x, to admonish  
 wôxt, to stay over night  
 wud'ɛn-, away forward (par.) 250.28  
 wâʰ, to hunt on water 118.24  
 wutla-, great, pl. (par.) 208.19; 220.12  
 wutla-g'a'd, old  
 wus'ɛn-, along the inside (par.)  
 wuts'ɛn-, along the middle (par.) 106.9  
 wū'dzi, caribou 76.21  
 Wutsda', Bellabella, the Heiltsuk of  
 Milbank Sound 246.19  
 wun-, innermost part (par.)  
 wun-ga'us brain 216.9 (gaus, head)  
 wunā'i, food 70.17; 244.18  
 wuna'ts!ɛx, to whip  
 wunax, to plant S  
 shūwanau, shūānu, shawunau, to trouble  
 someone S (sɛ-wunā'?)  
 wundā', tobacco 176.13  
 wundā', gland in cheek B  
 wukts'ɛ'n, cirrus cloud B  
 wul, being (see G pp. 338, 399) 70.12, 14;  
 72.3, 4; 78.24 etc.  
 wula-g'a', pl. wula-lā', law 218.27;  
 242.7  
 wilgauishū (wul-gāʰsu?) desert S  
 wul-ksi-lā'ntk, temples B  
 wul-dō'g'atk, war  
 wulā'i, pl. wulwulā'i, to know 76.30;  
 ZE 785.3  
 sɛ-wulā'i, to teach  
 wulwulā'isk, relations 82.8; 218.11  
 wul'am-, out of water (par.) 134.8;  
 232.20; 234.23  
 wul-a'gilis, clever ZE 783.7  
 sɛ-wuli'ʰn, to bother 186.33  
 sɛ-wuli'ʰnsk, hunter 188.1; 200.1  
 wuli'ʰl, pl. wulwuli'ʰl, to rub 136.27;  
 ZE 789<sup>181</sup>  
 wul'i'ʰl, pl. ga-wul'i'ʰl eye 186.7; 202.28  
 wul-, away (par.) S  
 ha-, instrument (par.) 82.28; 84.31  
 ha-g'ayā'n, 164.25  
 ha-wula'wa weapon 198.8  
 ha, air 84.19  
 lax-ha', sky (= on air) 84.32  
 haā', yes (shouted from a distance) B  
 haya'tsk, copper plate 170.13; 244.19  
 (= used for potlatch)  
 hayā'ʰks, to put, to get ready, sing.  
 haiahi'laxs, pestilence B  
 hayō'ʰts, to make fun of some one  
 ha'yuk, soul (?)  
 wul-hā'ik, wul-ha'yuk, smell  
 Haida, the Haida 250.10  
 hai'ts!ɛmax, to order S  
 hau, to say 70.14; 72.6; 80.29; 82.11;  
 86.23, 28; 88.2  
 hautk, to cry, sing.  
 hâu, term used to call the attention of  
 boys 90.15  
 hawa'l, arrow 82.29; 84.26  
 nta-hawa'l, quiver (= arrow recept-  
 acle) 82.28



hauhau', a fabulous monster, said to be similar to panther 248.2  
 ha<sup>0</sup>wa'lk, taboo ZE 794<sup>259</sup>  
 ha<sup>0</sup>wa'iga, not yet 116.17; 226.22; ZE 782<sup>16</sup>  
 ha<sup>0</sup>wi'n, before 112.4; ZE 787<sup>130</sup>  
 hawulwulwulā'i, mocking-bird 202.2  
 (hau'li), only in the form gr'il-hau'li, in the woods 82.5  
 hahangā'tk, to damage out of spite S  
 hap, to go to a certain place, pl. 176.20; 202.17  
 hapsgā'welk, small spoon  
 hambā'm, a name 212.9  
 hamho'm, knuckle B  
 hamā'lk, to annoy  
 hāt, intestines B  
 hadā'i, to steer canoe B  
 hadahau', treasure, valued property 232.33  
 ha't'Ek-, lengthwise along middle line (par.) 178.10  
 ha't'Eks, ha'dEks, pl. lahā'dEks, to swim 158.15; 170.32; 226.9; 230.27  
 hatlā'xs, pole for punting canoe  
 hatla'l, cedar-bark B  
 hatla'xk, bad 186.18; 198.11; 242.12; 248.4  
 hatā'dax, to boil up S  
 hā<sup>0</sup>s, pl. hashā<sup>0</sup>s, dog 142.17; ZE 791<sup>211</sup>  
 hasā'x, to wish 78.8, 18; 88.20; 180.25; 206.6; 230.13 (see sag)  
 hasā'eq, bell 248.14 (see sâega, early)  
 hashó'sk, excitement 170.23; 182.31  
 hasba-, upside down (par.) 128.27  
 hastā'leks, third finger B  
 hā<sup>0</sup>ts, pl. hashā<sup>0</sup>ts stump 156.12  
 hats', hardly, now 102.12  
 ha'ts'i, now 192.24  
 hats'ena's, good luck 80.12; 166.18  
 hats'ena'sER 202.17  
 hats'Eks-, roughly (par.)  
 ha'ts'EkSEM, again 84.16, 20, 27; 88.16 200.16; 203.12

hatsae'rel, snail B  
 hatsla'xk, in front 110.26  
 ha-ts!a'lt, squid B  
 hats!iā<sup>0</sup>n, fly-blows 116.23  
 hats!ē<sup>0</sup>k, first-finger B  
 hanā<sup>0</sup>x, pl. hanā<sup>0</sup>nax, woman 70.4; 72.18; 80.12; 86.17, 19; 220.18  
 sig'idemna'x, chieftainness (= sig'idem hanā<sup>0</sup>x)  
 han- (par.?)  
 gr'il-han-wā<sup>0</sup>ks, pl. g'ilem-han-wā<sup>0</sup>ks, reward for paddling 168.25  
 han-walā'g, to destroy 182.29  
 hanmā<sup>0</sup>l, nock of arrow B  
 hagul-, slowly (par.) 98.4; 134.32; 198.2; 226.9; 234.12  
 hagul-hō', rope  
 hagul-g'a'd, strangers B  
 (yu)hā<sup>0</sup>k(sg), (to have a) bucket (?)  
 (gan)-hā'g'ilg, sparks ZE 795<sup>274</sup>  
 hak!ā<sup>0</sup>, back 76.22; 176.24; 230.32; 232.8  
 haks, pl. hakha'ks, to scold  
 hā<sup>0</sup>x, goose 186.1  
 hā<sup>0</sup>xk, pl. haxhā<sup>0</sup>xk, to get into difficulty 80.27; 106.13  
 annoyed 236.6  
 ha'g'an, to bother  
 haxha'k'lux, to close 96.16; 98.2  
 halai'd, shaman's dance 92.19; 220.8  
 am-halai'd, dancing head-dress B  
 halā'g'ix, to laugh at some one 88.18, 25; 216.5; 242.27  
 halha'l, spinning-top ZE 795<sup>267</sup>  
 haldem-, upward (par., not free) 70.22; 72.26  
 haldā'u, to cure, bewitch 214.12  
 hał-, along the edge, edgewise (par.) 236.17  
 hakā<sup>0</sup>, calico, fringes of leggings B  
 (hēt), to stand  
 hētk, to stand 76.24; 86.12, 15  
 ha'yin, pl. haha'yin, to place upright 126.33

hēs, pl. hashē's, to send 88.8; 180.27  
 hē'xel, to persist  
 hēld, pl. hakhē'ld, many 70.12; 88.4;  
 192.6  
 hī-, beginning (par.) 72.12; 74.3; 76.27;  
 78.4; 82.15, 30; 194.3; 212.31  
 ste-hiā'<sup>0</sup>t, to continue 208.11  
 hī, noise of crying 178.27  
 hidū', fame 82.10  
 hōi, to use 82.27; 220.18  
 hā, to shout 90.14; ZE 788<sup>162</sup>  
 hōi'g'iga(d), like 72.28; 84.18; 88.30  
 pl. haxhōi'g'iga 100.23; 120.25; 162.32  
 hōi'k'agan, to imitate 158.12  
 hā'yin, pl. haha'yin, to put upright  
 102.6; 126.33 (see hētk, ha'yin)  
 hāu, particle used by men as emphatic  
 closure of a statement ZE 789<sup>165</sup>  
 hān, salmon  
 stemā'n, humpback salmon (from  
 stām hān)  
 sem-hā'n, plentiful 168.12  
 se-hā'n, pl. ga-se-hā'n, to catch salmon  
 se-wī-hā'n, twins (= making plentiful,)  
 B  
 hobiē', hurrah ZE 790  
 hā'<sup>0</sup>ner, shin bone  
 (hōks), to be with  
 hōksk, to be with 70.2; 76.7  
 hō'ksen, to put with 172.32  
 hū'<sup>0</sup>p'el, evening 110.6; 132.11  
 hūm, to smell something 118.29; 180.14  
 hūmsk, pl. humhū'msk, to sniff 164.4;  
 180.14  
 hm! sniffing 180.15  
 hū'mts'ex, to kiss 114.12  
 (hōl), full  
 hōltk, pl. halhō'ltk, to be full 76.16;  
 80.12; 180.30; 204.29; 234.12  
 hō'n, pl. hanhō'n, to fill  
 hū'<sup>0</sup>t, to escape, pl.  
 hū'<sup>0</sup>tk, pl. hukhū'<sup>0</sup>tk, to call, summon  
 76.1, 21; 156.2; 166.26; 172.21  
 hū'<sup>0</sup>s, root 208.23; 210.15

hū'<sup>0</sup>dzax, brook 242.18  
 huk-, expert (par.) 82.4, 15; 118.21;  
 220.24; 230.27  
 hukdza'n, fata morgana  
 hū'<sup>0</sup>hens, hellebore 162.17; 186.17  
 ben, pl. ga-be'n, belly 182.4; 230.6  
 benbe'ntg, to swim belly up 242.26  
 benem-, to act as though one was per-  
 forming an action (par.) 234.13  
 belhā', abalone 150.25; 194.31  
 belā'n, belt, to put on belt  
 belā'x, moss 228.3  
 nta-belā'x, vessel of moss  
 bā, to step 100.1; 102.4 (same as next?)  
 bā'<sup>0</sup>, to run (sing.)  
 haldem-bā'<sup>0</sup>, to arise 70.22; 72.26  
 ba'han, to cause to run 210.11  
 (bunba'in, to break [bread] S)  
 bās, pl. li-bā's, to be afraid 76.24; 88.14;  
 208.24; 210.7  
 bā'<sup>0</sup>sg, wind 244.7  
 ba'sexk, pl. besba'sexk, to separate 114.13  
 ba'segan, pl. besba'segan, to divide  
 116.29; 188.26  
 (bats) upright  
 batsk, to stand (sing.) 74.1; 84.31  
 ba't'sen, to place upright 88.32; 178.7  
 bana, bag-net 98.25; 112.24  
 ba'gō'la, to suffer violence  
 (ba'g'an) beba'g'antk, to denie  
 beba'g'an, to denie some one some-  
 thing  
 baq, to taste  
 a-ba'g'ask, worried (= easily tasted)  
 beba'ga, play ground 226.12; 230.26  
 bax, to fight B  
 bax-, up along the ground (par.) 88.7, 21;  
 90.9  
 be-bax-hashē's, those who had been  
 sent up 88.7  
 bā'<sup>0</sup>x, to tear  
 baxbā'q'al, to tear 208.20  
 bē'ga aks, a tempest on the water  
 baxsk, to shake one's self 90.6

bā<sup>0</sup>l, to try 88.3; 216.22; 226.16; 228.7;  
230.28  
bā' lax, pl. bilbā' lax, ghost B  
bāḷ, pl. bilbā' ḷ, to spread, to stretch, to  
cut open an animal 76.15; 82.13;  
86.11; 88.32  
bê, father, said by boy  
pē, liver B  
bē<sup>0</sup> xk, to tear off bark from cedar  
biā' xī, cliff 190.9  
biā' ls, star 90.10; 212.13; ZE 795<sup>276</sup>  
(ne-)bi<sup>0</sup> p, pl. ga-ne-bi<sup>0</sup> ptg, mother's  
brother, 166.6  
bik, to say a lie  
bi' tseg, red sunset ZE 795<sup>285</sup>  
bâk, to wail, to weep (pl.) 72.3, 6; 196.6  
bâl, pl. belbâ' l, to guard, keep 136.3;  
222.24  
ha-bâ' ld, ZE 797<sup>311</sup>  
(bū)  
a-bū', a few  
sga-bū', a number 88.7  
bū<sup>0</sup>, pl. bebū<sup>0</sup>, to wait 126.9; 194.1;  
bū' insem, get out of the way!  
180.18  
babū<sup>0</sup> du, I am waiting  
bū, noise B  
bu<sup>0</sup>, pl. ga-bū<sup>0</sup>, to blow 138.1  
būs, to split 176.32; 178.1  
puksk, saliva B  
bū<sup>0</sup> ltk, to warn 176.11  
pteltk, to climb  
ptax, clan 214.17  
ptal, rib B  
ptô<sup>0</sup> k, platform of house 116.6  
psa, clay (excrement?)  
pts'ân, totem-pole 188.16  
txa-plantk, to appear S  
plâksk, having pain 230.11  
phiā' r, to relate 78.14; 180.7; 194.14  
plân, sea-otter 168.33  
p'el-, in an unusual frame of mind (par.)  
p'el-qam-mi<sup>0</sup> lk, to play in an unusual  
way 244.9

p'elô', to break a law 218.29  
p'elk' lwa', down of bird 138.15; 186.5  
p'el-mū', ear-ornament  
p'las, to grow, sing. 166.22  
su-p'la's, young (= newly grown) 70.24;  
72.8  
p'axs, leggings B  
p'axs-txa, skin leggings B  
p'al, pl. p'elp'ā' la, button  
p'āl, to ridicule 220.9  
p'a'lg'ixsk, pl. p'elp'a'lg'ixsk, heavy  
132.30  
p'liā' n, smoke 118.29  
x-p'liā' n, to smoke (= to enjoy smoke)  
p'ē<sup>0</sup> gal, p'ā' egan, to tear out and turn  
over 128.27 (see baxbā' q'al)  
p'ē<sup>0</sup> l, to tear B  
p'i<sup>0</sup> l'en, pl. p'elp'i<sup>0</sup> l'en, to nudge 128.14  
p'ā<sup>0</sup>, to be broken (a wedge) 178.11  
p'ū<sup>0</sup>, to scatter 248.33  
p'ū<sup>0</sup> l, to cause to scatter  
p'ū<sup>0</sup> ldu, I cause to scatter  
p'ū<sup>0</sup> tk, scattered  
p'ū<sup>0</sup> tk, steam 180.31 (= scattered?)  
m, thou (transitive subject; see G., pp.  
383 et seq.) 88.6, 24  
me, name of the box in which the sun  
was kept before its liberation  
me-, like (par.)  
me-hi<sup>0</sup> tg, green (= like leaves) 86.5;  
230.19  
me-ô' l, epileptic (= like bear)  
me-wa' ts'a, crazy (= like otter)  
medī<sup>0</sup> k, grizzly bear 76.12; 208.15;  
236.2  
nak-met'ek-yā' wun left hand 194.24  
mes-, reddish (par.)  
mes-a' us, ochre (= red sand)  
mesī<sup>0</sup> n, copper 178.12  
mes-ô' l, cinnamon bear 82.13, 18  
mesk, red B  
mesmō<sup>0</sup> s, cattle, cow (from Chinook  
mū' smus) B  
mesx, breast

medʒegālā<sup>0</sup>, flowers 86.6  
 mexmē<sup>0</sup>, grouse 74.13  
 mela-, both (par.) 72.2  
 mela-, each (par.) 116.29; 216.19; 220.29  
 mā'yi, berries 148.23  
 ma'an, chamber-vessel 172.23  
 mā'dem, large snowflakes  
 ma'ti, mountain-goat 74.29; 108.22  
 mā<sup>0</sup>ts, pl. metmā<sup>0</sup>ts, dirty, slimy 110.32  
   metmā'tg, wicked 242.13  
 matxalā'ltx, snake B  
 mā<sup>0</sup>s, bark 72.27; 74.18; 76.12; 78.24  
 m'an, to rub with oil, anoint  
 m'an-, up through the air (par.) 84.3, 5;  
   90.3; principal  
 mā<sup>0</sup>n, to be left 92.24; 102.9; 198.20  
 (mak), to put down several objects  
   maks, to put down several objects  
   112.25; 230.31  
 ma'k'il, to drop down 204.11  
 mā<sup>0</sup>ksk, to wash 172.6  
 m'a'ga, to catch fish 242.22  
 mag, to put down one object 86.18, 27  
 mā<sup>0</sup>q, mā<sup>0</sup>x, pine nut 204.11  
 magā'n, head of river 238.22  
 magā'n, to explain 114.28  
 ma-g'ā'xs, pl. ma-ga-g'ā'xs, salmon-berry  
   108.23; 148.4  
 mā'xi, rainbow 212.14  
 maxs, to grow, pl. 212.29  
   maxsk, to stand, pl.  
   ma'xsen, to place upright several  
   objects 178.2  
   su-ma'xs, youths (= newly-grown ones)  
   212.29  
 maxte-, through a narrow channel 118.2  
   also, maxte-ya'ts!er, to give a great  
   potlatch 220.33  
 maxl, to climb a mountain B  
 ma'la, to be in a hurry 126.11; 234.25  
   sem-ma'lanu, I am in a great hurry  
 mā<sup>0</sup>lk, to burn 74.22  
 mał, pl. melmał, to tell 78.7, 15, 18;  
   88.20; 108.11; 198.10

mal'sk, pl. milma'lsk, to tell S  
 se-ma'lsk, to betray S  
 mał<sup>0</sup>e'r, pillow 194.26  
 mē, sour  
 miā'n, master 132.16; 194.33; 222.23  
 miā'n, miyā'n, foot of tree 72.7; 74.17;  
   228.28  
 mihō'ks, pl. mekmihō'ks, sweet-smelling  
   86.6  
 mī<sup>0</sup>k, duck; ripe; rain-cloud  
 mī<sup>0</sup>lg, to dance  
   qam-mī<sup>0</sup>lg, to play 228.31  
   am-mī<sup>0</sup>lk, mask  
 hmā'mex, to smile 110.22; 114.21;  
   216.4  
 mō<sup>0</sup>, to come near hitting  
 māt'k, pl. le-mā'tk, to save 104.13; 130.19;  
   230.16  
 mā<sup>0</sup>n, to save, to cause to be saved  
   208.18  
   ha-le-mā'tk, olachen (= saviour) B  
 mās, thumb ZE 792<sup>227</sup>  
 m'āsx, fat chewed, heated and then  
   eaten by licking off  
 mā<sup>0</sup>n, salt water 138.32  
   lax-mā'n, sea  
 mās, snow 196.28; white  
 mātq, kelp  
 mōxk, to go aboard, sing. 118.9  
   mō'g'an, to put aboard one object  
   156.24  
 mās, pl. maxmā'x, humble S  
 māl'k, uneasy 218.24, to dislike noise  
 māl'k'en, pl. melmāl'k'en, to force  
   216.26  
 mālks, crabapple 188.15  
 mū, ear 110.11; 194.4  
 de-, with (par.)  
 dep, pl. of first person transitive, and  
   of demonstrative referring to human  
   beings 74.9, 22; 214.25  
 dem, future 70.17, 25; 72.7, 14, 15  
 deda, preposition (see G, pp. 361 et seq.)  
   78.16

der, dead, to die (pl.) 70.1, 11, 12, 21;  
72.3, 4  
der-ya'<sup>0</sup>gwa, to lead song 220.16  
da, when 70.20, 22, 24  
(da-a'xłk, to succeed)  
(da-ya, to say 78.16; 86.21; 88.15; 228.9)  
dau, pl. dudā'u, dēdā'u, ice 70.24; 72.1;  
238.18, 27  
dā'uł, to leave 72.24; 86.14; 88.12; 90.9;  
200.5  
q'lan-dā'uł, to cure 234.19  
da'oł g'a'mk, afternoon B (= the sun  
leaves)  
dahe'res, hammer 136.5  
daha'unsk, to disobey 196.15  
dahā's, axe 100.8  
dab, to measure, count 132.11  
lu-da'b, whole measure (= in mea-  
sured) 220.26; 244.4  
dab, liver  
da'p'el, and dza'p'el, to play with a thing  
dam, pl. demda'm, to hold 80.6; 228.11  
dax-da'm, to hold fast 80.6  
dams, to squeeze  
da'msax, pl. demda'msax, downcast  
108.3  
dāmxł, friend! 154.9; 226.17; 228.6  
dase'rem lā<sup>0</sup>b, stone axe B  
dasx, squirrel 74.6  
dakł, pl. dekda'kł, to tie 134.4; 236.16  
dēda'kł, bands 236.22  
da'kłxen(x) (da'qłenk), pl. daxda'kłxen,  
to drown 206.17; 232.5; 244.32  
dax-, firmly (par.)  
dax-da'm, to hold fast 80.6  
dax-ia'<sup>0</sup>gwa, to hold fast 228.9  
dā<sup>0</sup>x, ladder 180.29  
da'xsen, to throw flat on water 172.10  
daxs, flounder 176.16  
daxł, hammer 178.8  
dalpk, dēlpk, short 176.6; near 200.1  
da'lbeksk, to shrink, da'lbek 238.7  
dā<sup>0</sup>łtk, to meet 148.34; to fight 242.9  
dal, pl. dilda'l, to fight 220.30

ha-li-da'l, battle-field 210.11  
(dalx) to talk  
dēda'lx, to talk 70.13; 80.30; 234.24  
dāl<sup>0</sup>x, to address 156.33  
ama dā'lx, to worship (= to speak  
well) 188.20  
dā<sup>0</sup>ł, my dear! (address of female) 88.20;  
172.6  
also used in speaking of a woman, as  
implying respect 152.11  
dē, address used among men; implying  
respect of person addressed 196.31  
dī, father (said by girl)  
dī, also (par.) 70.2, 3, 25; 72.10, 16  
dī<sup>0</sup> pl. didi'ya, hill 246.3  
tē's, bow string B  
g'a-dē<sup>0</sup>sk, plaiting hair on one side of  
head  
dē'wul, payment for burial to clan of  
father of deceased B  
x-dē'wul, to receive payment for  
burial B  
dēsgrā'n, whetstone  
dī<sup>0</sup>n, to avenge 240.4  
dē<sup>0</sup>ntk, to lead  
dē'lemxk, to reply 194.12; 204.2  
(dēlp<sup>0</sup>g)  
na-ḡa-ḡa-dē'lp<sup>0</sup>g, anchor-line 244.14  
dā<sup>0</sup>, pl. dēdā<sup>0</sup>, to place 74.20; 94.4;  
102.2; to be, pl. 94.9; 216.26; 220.29  
sax-dā<sup>0</sup>, to gather 146.24  
dā, stockade B  
dā<sup>0</sup>s, the opposite side 244.11  
dā'ixs, pl. dēxdā'ixs, sound, strong,  
sacred 218.27  
doiłgił(?) 212.25  
dōx, to take several objects 74.5, 13;  
76.15; 78.31; 84.17, 23, 26; 244.14  
(sga-dā'k, to hinder S)  
(txa-dogas, to buy S)  
dū<sup>0</sup>p, pl. dēpdū<sup>0</sup>p, foot of mountain  
88.7; 190.8  
dū<sup>0</sup>b, 238.21  
(dō<sup>0</sup>?)

wul-dō'<sup>0</sup>gitk, warrior 198.8, 210.10  
(dun?)  
tgu-dū'n, surroundings 222.33, prob-  
ably more correctly tgu-kdū'n, see  
80.18  
dū'la, pl. ȝa-dū'la, tongue 210.5  
(dūlaxł)  
tgu-dūlaxłk, pregnant S  
(dū<sup>0</sup>ls)  
dedū'ls, pl. deldū'ls, 162.20; 166.6;  
218.14; 230.21; ZE 782<sup>18</sup>  
dū'lk, cedar-bark basket B  
dū'lk(s), to get fire 196.16, 20  
dū'lxg, pl. daxdū'lxg, unable to move  
84.12; 144.4; 184.31  
ta-, extreme, pl. (par.) 188.14  
ta-ȝa'n, board (ȝan, stick, wood) 98.30  
tō re'la, large seal B  
tge'rełk, children 152.6; 212.5, usually  
k!abe-tge'rełk, little children  
(tgamuxł, hidden S)  
tgi-, down though the air (par.) 74.4;  
76.7  
tgīn, to drill fire 72.13  
n sī<sup>0</sup> tgi'<sup>0</sup>n, hearth of fire-drill B  
gu-, around (par.) 76.23; 80.18; 92.3  
lu-tgwi'ats, to hollow out with adze  
tqāl, large net B  
txa-, to use (par.) 94.12  
txa-, place (par.)  
txa-ā'q, pl. txa-ā'lg, outside of house  
86.12; 236.7 (āq, mouth, rim)  
txa-lā'n, behind 108.17; 184.3 (lān,  
stern of canoe)  
txa-k'ilē'<sup>0</sup>k, behind house 94.17  
na-k-txa-gisi-hi-wā'<sup>0</sup>set, east (= place  
where it begins to rain down river)  
ZE 785<sup>99</sup>  
txa-mā'<sup>0</sup>, body 112.31; 164.9; 194.34;  
204.29; 238.16  
tqa-mā', 208.20  
txa-, (same as txa-, to use?)  
txa-dō'g, to take along 108.20  
txa-lēks-ȝia'tk, to be glorified S

(txa, all)  
txa-nł', all 70.21; 76.17; 90.8  
txā<sup>0</sup>, pl. t!axtxā'<sup>0</sup>, flat  
t!axtxā'<sup>0</sup>, Flatheads  
txa, skin S  
txāis, to accuse S  
txa'ō, halibut B  
txaā'tk, cousin (?) 170.11  
gi-txautk, some time ago B  
Txā'msem, name of raven in myth  
txas-, along a long surface (par.) ZE 792<sup>232</sup>  
wati-txas-nł' sa, on the same day 70.24  
txaks-, (par.) 148.1; 156.20; 242.22  
txaks-wan, to push down S  
txaks-ō'ks, to drop down 148.1  
txaks-hat!a'x, very bad 242.22 (per-  
haps txa-ks-hat!a'x, all extremely  
bad)  
txal-, against (par.) 70.15, 27; 74.22; 76.7;  
86.15; 232.2  
txalakwak, chin B  
txālp, four 188.12; 208.33; 238.23 round  
or flat objects  
txalpxdā'l, four persons 198.27  
txā'lpxsxan, four long objects 80.23;  
188.12  
txālpxsk, four canoes  
txalpl'o'n, four measures  
(txungaguntk, to become known S)  
txālk, to put into fire 102.11; 130.5,  
txē'<sup>0</sup>lk 150.23  
txā'lemk, to heat stones  
txō'<sup>0</sup>, to take canoes to water 138.29  
txâ, wide S (see txā, flat)  
txâ, pounded (?) S  
txâ, armor B  
gi-txâ'tk, some time ago B  
txāxg, to eat; pl. intran. 242.17  
t!epxā'<sup>0</sup>d, two flat objects 78.25; 118.32  
t!epxadō'l, two persons 80.12; 214.11  
kse-t!epxadō'l, twins B  
t!epxā'<sup>0</sup>lt, seven round or flat objects  
t!epxā'ltxan, seven long ones  
t!epxaldā'l, seven persons

t!ɛpxá'ltk, seven canoes  
 t!ɛpxá'ldɛl'ó'n, seven measures  
 t!ɛm-, towards the fire (par.)  
 gun-t!ɛm-ia'ó, to order to go to the  
 fire 102.20  
 sta-man-t!ɛm-yá'ó, to continue to rise  
 (landward?) 244.29  
 t!ɛm-, nominal par., probably for t!ā+em,  
 sitting  
 t!ɛm-ga'i, shoulder  
 t!ɛm-lā'ni neck  
 t!ɛm-lax-ā'm, village on prairie (a  
 name) 242.2  
 t!ɛm-ba', hip B  
 t!ɛm-lā'm, leg below knee, hind-legs  
 t!ɛks-, surrounding (par.)  
 t!ā, pl. t!ad'a', far B  
 t!ɛl- (par.)  
 t!ɛl-gá'ó'd, to think 108.3  
 t!ɛl-g'a'd, to serve food 130.18  
 t!āh, t!ā, pl. t!at'ā', lake 176.3; 226.1;  
 230.13  
 ts!ɛm-t!ā'mks, lake 192.19 (= t!ām  
 aks being water?)  
 t!ā, to be, to sit, (round object), sing.  
 70.5; 82.26; 86.28  
 lu-t!ā'd, to put in 210.18  
 ha-l'i-t!ā', chair  
 t!ā<sup>6</sup>, to slap  
 t!ā'wil, fish-hook B  
 t!ā'p, to pound stakes for net into ground  
 178.8  
 (t!am)  
 t!amī'os, to paint  
 t!amxbi'os, to be a painter of boxes  
 se-t!ā'm, to begin 130.24; 242.21  
 se-t!ā' dem li'óminu, I begin to sing  
 wul-se-t!ā'tk, the beginning  
 t!ā'os, bird-arrow 164.29 (see t!ē'os)  
 t!ā'k'ixs, to choke  
 t!ā'g'il-an'ó'n ts!al to make a fist B  
 t!ax-wa'ns, adze 136.4  
 t!āxs, to pole canoe (?) B  
 t!ā<sup>0</sup>xlg, danger 80.27 (t!ā<sup>0</sup>xlg?)

t!ālp, to cover with hot ashes or fire  
 104.32  
 t!ā, to be (collection of objects) 86.7;  
 196.27; 244.15  
 na-t!ɛlt!ā'ɫ, company 214.18  
 t!ā'ɛn, to cause to be 170.29  
 t!ā'xan, rotten wood 180.24  
 (t!ē<sup>0</sup>)  
 ts!ɛm-t!ī<sup>0</sup>, nape of the neck 232.3  
 ts!ɛm-t!ē<sup>0</sup>, top, ridge of a mountain  
 90.4  
 tēā'l, malar bone, cheek B.  
 t!ī<sup>0</sup>ben, sea-lion 168.32; 218.1  
 t!ē'os, bird-arrow B (see t!ā'os)  
 t!ē'on, valley  
 t!ī'on, go ahead! 216.8; 228.33  
 t!ɛl, quick 108.17  
 t!ā, tying string of blanket B  
 t!at!ā'ó, blanket 170.28  
 t!ū<sup>0</sup>, to sweep, tran.  
 t!ū<sup>0</sup>sk, intran.  
 t!ō'pxs, heel B (perhaps dū<sup>0</sup>pxs)  
 t!ō's, cat B  
 t!ū's, to push, 94.10; 176.13, 14; to beat  
 with fist 220.15  
 (t!āsem, to gather S)  
 t!ū'ts, lance 80.24; 82.17, 28; 84.13, 17  
 t!ū'ts, pl. t!ɛst!ū'ts, coal  
 t!ū'tsk, black 244.5, iron  
 qam-t!ū'ts, charcoal 136.27; 154.8  
 se-t!ū'tsk, to make black 136.28  
 t!uks-, out from top; from land to water  
 (par.)  
 t!ōx, pl. t!ō'ɛdex, to step on 146.9  
 t!āxk, pl. t!axt!ā'xk, heavy 166.4; valu-  
 able 194.32; difficult 228.7  
 se-, to make something (par.) 72.15, 27,  
 31; 88.3, 5; 176.3  
 se-wul-g'a'd, murderer 196.22  
 sea'wulksk, to drift  
 sehū', yarn  
 sepexi'om aks, swallow B  
 sem-, very (par.) 70.20; 72.1; 76.24  
 sem-grit, very 228.19

SEM-gal, very 76.14; 88.1; 228.29  
 SEM'á'gid, chief 86.19, 25, 27  
 SEMiá'wunt, right hand (see NE-kSE-miá'wan)  
 SEMg'i'0k, woodpecker (= sã'0MEN g'i'0k, spruce pecker) B  
 SES-, to play, to imitate (par.)  
 SES-dzô'x, to play camping 242.15  
 sîs-ã'0xs, pl. LES-ãã'xs, to laugh (= to play with mouth?) 88.14  
 sîsa-lu-gulgwa'lk, to flash just for a moment 210.3 (lu- in; gwalk fire)  
 SESô', rattle B  
 SESû'0s, small, pl. 216.3  
 SEN-, firmly (par.)  
 SEN-yã'0g<sup>n</sup>, to hold firmly 194.23  
 SEN-wô'x, to rebuke 112.21  
 (SEN-hã't, to try S)  
 SEN-tsaa'lik, to examine, to try B  
 SEN-nã'0, to bait  
 SEN-dô'intk, garden S  
 SENĭ, supposed 230.26  
 SEKSû', urine  
 SEXSWâ'xs, pl. of xswâ'xs, to dive  
 (SEKSGâ'ls, to buy S)  
 SER, mouth of river  
 SE'relk, middle 86.13; 230.13  
 SERlixs, forenoon B  
 SERelga ā'tk, midnight B  
 SEL, fellow, companion 94.21; 220.9  
 SELa-, 72.22; 194.26  
 SELEM-, back (par.)  
 SELEM-da-a'xlg, to get back 220.34  
 SELEM-dô'x, to take back  
 SELa'bEN, to spout 138.22 (? sa-lã'bEN, suddenly they emerged)  
 sa-, off (par.) 86.18; 88.12  
 sa-gã'0, to take off B  
 sa-ba', to end (= to run off)  
 sa-, suddenly (par.) 76.22, 24; 84.5, 11, 12; 86.14  
 sa-nã'0lk, to be astonished 106.16  
 (sã)  
 sagau-sã', to have good luck 72.30

sa, day 70.13, 22  
 sa'ipk, hard  
 sa'ip!en, to harden  
 sã'wun, to put berries into a box 148.32  
 sã'wunsk, book S  
 sã'0MEN, spruce-tree 74.2; 76.19; 226.15  
 SEMg'i'0k, woodpecker (= sã'0MEN g'i'0k)  
 sa'mi, meat 74.27; 76.3; 162.16; also used as pl. for: ol, black bear  
 sã'0n, to put several objects aboard  
 sã'0ntk, to go aboard, pl. 170.31  
 sak'!, to pull, stretch out 80.22; 182.26  
 saksg, clean 230.31  
 saga-, to wish (see hasa'x) 96.11  
 sagitsû', to deal out sticks in gambling-game B  
 sagait-, together (par.) 74.12, 19; 82.1  
 sagau-, on edge of a high place (par.)  
 sagau-hě'tk, to stand near edge 126.4  
 sagau-sã'0 (SEGause'a) pl. sagau-ga-sã'0  
 good luck in fishing, hunting 72.30; 192.15  
 sag'ap-, without purpose (par.)  
 sax-, (see sagait) (par.)  
 sax-dã', to gather 146.24  
 (sux, sãsux, thorn-bush S)  
 (sã'0x)  
 lu-sã'0x, pl. lu-SEXSã'0x, red-hot 102.18  
 sã'0l, to notice 72.22, only in negative form  
 a'tGE sa'0l, not to notice  
 wa-sã'0l, to handle without care  
 sã'0li, to request 96.23  
 sã'0liyu, I invite  
 sãldz, to groan 130.16  
 sa'0lk!ensk, pl. SEKSã'0lk!ensk, dismayed (? see sũ'lk)  
 sã'0lk, perishable  
 sî'0, pl. ga-SESî'0, foot, ray of sun 108.29; 112.2; 236.16  
 sî-, before (par.) 74.10; 76.11; 78.24; 236.11  
 siã'ux, larynx B



sī'an, a kind of root 186.2  
 s'īā'n, bottom of water 158.30; 172.29;  
 232.14  
 s'īā'n, glacier B  
 sī'p'en, to love 88.1; 162.23  
 sepsī'p'ensk, friends 166.22; 228.28  
 ne-sī'p'ensgem gasgā'st, his friend  
 crane 182.25  
 sī'pk, sick 230.12  
 ha-sī'pk, sickness B  
 sēp, pl. sesē'p, sesa'yip, bone 98.27  
 sē'bem gra'det, human bones 88.7  
 (siti-)  
 (siti-yā'ux, to return, reciprocate S)  
 (siti-ā'ms, to exchange money S)  
 (sisawa'ntga grāt, descendants S)  
 sī'st, pestle B  
 (sigswungā'tks, to demand S; see klun-  
 klunō'?)  
 sīn, dizzy, sing. and pl. (drunk S)  
 sineksā'sk, bag of sea-lion intestines for  
 keeping fat in B  
 sig'idemna'x (= sem-grid-hā'nax?) chief-  
 tainess 70.2; 198.20  
 (sigiḷ, to long for, desire S)  
 sig'ātk, to start, pl. 142.6; 164.31; 168.2  
 si'ḷ, to spin  
 (silk, to need S)  
 si'ḷ-g it, the eldest one 166.7  
 sēḷ, big spoon, Dipper (Constellation)  
 siḷk, flanks B  
 sā'eg, sā'wuq, early  
 sâ'ls, span from thumb to first-finger B  
 su-, newly (par.)  
 su-pla's, young (= newly-grown) sing.  
 72.33  
 su-nā'ḷ, tired 84.3, 9; 86.22  
 su-kiā'ḷxt, fresh grass 86.5  
 su-g'a'wun, at last  
 su-g'a'd, murderer 196.22 (see se-)  
 sūḷ, to swing (rope, baton) 112.30;  
 162.19; 186.11; 220.16  
 suwa't, Tongass woman (borrowed from  
 Tlingit word for "woman")

suwa'n, to blow 134.8, blowing of shaman  
 swāxsk, to dive (see xswāxsk) 168.8;  
 232.12  
 sū'na, you may! 86.30  
 sū'nt, summer 146.3; 200.32; ZE 795<sup>270</sup>  
 sū'ns, pl. ga-sū'ns, blind 174.17  
 sōnḷk, bear-cub B  
 su-lī'ḷnsk, hunter  
 suwili'ḷn, to pursue  
 sūḷk, pl. seksū'ḷk, dreaded  
 sū'ḷk'ensk, dismayed 228.26  
 spe-, place where something belongs  
 (par.)  
 spe-naxnō'x, supernatural being 188.24  
 spe-sa'mi, bear's den 118.28  
 spaga, the place between 70.27  
 spagait-, between (par.) 70.3  
 spaxlā'n, pl. sekspaxlā'n, to tie up (?)  
 146.16  
 spaxḷ, to catch salmon B  
 sp'ā, to beat time 92.5  
 sta-, steadily (par.) 76.28; 100.18;  
 202.23; 244.29  
 sde-gō'p, continuous succession of  
 waves 132.7  
 ste-hiā'ḷ, to continue 208.11  
 sta-ga-līplī'ḷb, continuous thunder  
 214.5  
 stata's, dish of mountain-sheep horn B  
 stā, half, one side of a long thing 72.10,  
 11, 16, 17; 84.16; 86.29; 90.4  
 stemā'n, (= stāem hān, one side sal-  
 mon) humpback salmon ZE 792<sup>266</sup>  
 stū'p'el, rear of house 88.7; 180.32;  
 194.4; 220.22  
 stū'nxḷ, pl. ga stū'nxḷ, to whisper 194.6  
 stukh'n, rabbit 204.18  
 stūḷ, pl. sekstū'ḷ, to accompany 78.30  
 82.8; 86.23; 146.24  
 (snāḷ)  
 lax-snē'ḷd, back of hand  
 lax-snēḷxs, instep 196.26  
 sts'lāl, beaver 74.25; 206.24  
 sk'a'msen, a bird B

sga<sup>0</sup>l, pl. SESga'a<sup>0</sup>l, to press down 94.4, 5  
 sgan, gum, pitch B  
 sgini<sup>0</sup>s, pitch-wood ZE 784<sup>71</sup>  
 sg'et, spider B  
 x-sg-i<sup>0</sup>k, eagh (= eating sg-i<sup>0</sup>k) 202.25  
 ske, herring  
 sger, to lie sing. 230.5  
 sgatk, thick (fog) 90.7  
 sketg, ordinary B  
 ski'yelaks, evening B  
 (ama-n-dap-sgeltk, a good measure S)  
 (skwai, pl. sikskwai, to stop, to rest S)  
 x-sk-ā'msen, hawk (= eating sk-ā'msen) B  
 sga-, across (par.) 86.12  
 sga-bū', a number 88.7  
 sga-na'kt, some time 80.16; 84.30  
 sgā'yiksk, to hurt, to wound 228.5  
 sgā'wul, lower eyelid  
 sgats!er, ugly B  
 sgan, stick, tree, wood (only for designating a particular kind; see: gan)  
 sgan-k'i<sup>0</sup>n, quiver 84.14  
 sgan, pl. SEXsga'n, mat 94.29  
 gus-sgan, mat coat, rain-coat 80.25; 82.29; 88.28  
 sqā'nēis, elbow B  
 di-sqā'nēis, measure from elbow to tip of finger B  
 sgani<sup>0</sup>st, mountain 84.4, 6, 10, 21; 88.10, 11  
 sqāg, pl. SEXsqā'g, to refuse 166.8 (sgāu S)  
 sqē<sup>0</sup>tg, dark ZE 782<sup>32</sup>  
 sgōks, to stop, to leave off 90.26; 130.32  
 sgōksk, to lack, to miss S  
 lgu-slē's, brother's son (said by woman); sister's son (said by man) B  
 dze, weakens definiteness of statements 70.15; 88.3  
 tserda'm, gambling-stick marked with three rings B  
 dzab, pl. dzebdza'b, to make 72.12; 244.25  
 wula-dza'b, hunter 82.9

dzabk, dzabax (?), crest 218.1; 244.20  
 dza'p!el and da'p!el, to play with a thing (dzam)  
 dzemdza'mt, to try out oil 122.16; ZE 794<sup>263</sup>  
 dzak, dead (sing.)  
 dza'k!en, to kill 100.10  
 dza'k!usk, animal 200.1  
 dzāx, to eat meat of goat 162.33  
 dzaga-, across (par.) 84.12; 198.9; 244.6  
 dzagam-, ashore (par.) 72.7  
 dzał, pl. dzełdza'ł, to eat up, to beat in game 208.19  
 dze<sup>0</sup>s, grandmother (address)  
 na-gan-dze<sup>0</sup>sk, female ancestor B  
 dzēx, to get for somebody 160.12  
 dzi'us, daylight 86.28; 190.7  
 dzi'ob, to disappear, 78.11; 80.30; 188.31  
 dzi'obelk, 198.22  
 dzi'is, weir for catching seals, salmon, with falling tide B  
 (zinuk, back S)  
 dzir, porpoise  
 dzi<sup>0</sup>lk, to melt 234.16  
 hekigu-dzō<sup>0</sup>st, husband's sisters 152.31  
 dzōx, edge 108.19; 176.9; 226.5; 234.5  
 dzōx, pl. dzeXdzō'x, to camp 70.12; 72.7; 82.18  
 (zogun, to fill S)  
 (zauksh, to dry S)  
 dzāx, to be ashamed 98.19; 216.6  
 dzāx, shame! B  
 dzā<sup>0</sup>lk, raccoon B  
 dzā<sup>0</sup>l, pl. dzełdza'ā<sup>0</sup>l, to slide down 108.27  
 ts!E-, inside of a thing (par.), only in the form ts!E-wā'lb, inside of house  
 ts!Epts!a'p, tomtit, wren 198.32  
 ts!Em-, inside of an object (par.) 72.13; 86.10; 96.19  
 ts!Emā<sup>0</sup>tk, sweet 226.16  
 ts!Ens-, to desert, deserted (par.) 72.3  
 ts!Enk, a short way off (par.) 120.2; 228.24  
 ts!Eks-, around (?) (par.) 150.29

ts!eks-nā'axs, bracelet (perhaps ts!ek-snā'xs, around wrist)  
 (zikshim, ahead, first S)  
 ts!ek!ak-, away from fire (par.) 86.26  
 ts!er, much 70.20; 212.30; 244.8  
 ts!ELEM-, into from the side (par.) 86.15, 23  
 ts!Elā', basket for fish B  
 ts!Elā'yER, ts!Elā'yu, pl. ts!Elts!Elā'yu, to visit 162.26; 214.24  
 ts!Elts!Elū'mda, provisions (?) 244.18  
 ts!Elā'sER, rapids  
 (zilthi, ? S)  
 ts!ats!a', hail B  
 ts!āi, satiated 70.18  
 (ts!au)  
 na-ga-ts!a'u, several 90.26; 218.1  
 ts!Ets!ā'ut, those inland, Tinnéh tribe of Portland Canal B  
 (zāōulsh, zāōwilsh, za'awilsh, to rob S)  
 ts!ap, pl. ts!Epts!a'p, town, tribe 70.5  
 gal-ts!a'p, town 72.1  
 (zabax S)  
 (zabukshk S)  
 (zama'an, zimāun S)  
 (zāmādum S)  
 ts!a'mti, lightning 208.33; 232.33  
 (zāzuksh, field S)  
 ts!ask<sup>a</sup>, louse 160.3  
 ts!āns, armpit 104.22  
 ts!a'k, pl. ts!Ek:ts!a'k, fire is extinguished 72.25; 152.26; 198.1  
 ts!ak, large chiton  
 ts!Ext:s!a'xk, it tickles  
 ts!āx, clams B  
 (zaxautk. naked S)  
 ts!ār, insides of body 166.16; 206.9  
 ts!ax, pl. ga-ts!ā'ts!EX, nose 176.17; 180.13; 232.3  
 ts!EM-ts!a'x, nostril (=inside of nose) B  
 ha-ts!a'xlg, (fire) is very large (?) 182.11  
 ts!al, pl. ga-ts!Elts!a'l, face, eye 110.31; 174.20; 238.15  
 ts!Elts!a'l, eyes 174.16

ts!al, stomach B  
 ts!êl, pl. ts!Elts!ê'l, to slice fish  
 ts!a'lêks, whirlpool 248.31  
 (zalth, to lose S)  
 (zalthinsh, to condemn S)  
 ts!ā'lê, branch of river (?) B  
 (ziānuksh, the extreme, the margin, the hem S)  
 (ziak, to wither, to dry S)  
 ts!ê'ox, deaf B  
 ts!h'uyuk, to bail out canoe B  
 ha-ts!i'yuksa, bailer  
 ts!ā'lk, kingfisher B  
 g'i-ts!i'op, yesterday 120.24  
 dzE-g'i-tsh'op, to-morrow  
 ts!i'op, to tie 134.10, 16; 174.2, to close eyes B  
 kSE-ts!i'opa, tying-up of hair; one of the steps in the social advancement of boys  
 ts!i'BE sa, overcast (=sky closes its eyes) B  
 (zibā, lame S)  
 ts!i'n, to enter, sing. 72.20; 78.4  
 ts!i'ok, g'ina-ts!i'ok, to be left 134.9  
 (zigaush, to fear, S)  
 ts!ê'ktsik, wagon (Chinook) B  
 ts!ā, flood subsides, fog disappears 90.7; 188.32  
 ts!ā, pl. ts!ā'ts!EX, to split a skin; to pull out of a slit 84.11, 22; 172.3  
 ts!ā'otEN 210.29  
 ts!ā'ots!, to pull out (arrows) 126.22; 130.25  
 ts!ā, pl. ts!ā'ots!EX, gorge, canyon 84.11, 15, 16, 25 (same as last?)  
 g'i-ts!ā'êx, bow of canoe 124.20  
 g'i-ts!ā'n, rear of house 86.27  
 ts!ā'xs, plant of foot, boots B  
 ts!EM-ts!ā'xs, plant of foot B  
 ts!u, though 160.22; 218 note; 228.32  
 ts!uwā'l, finger  
 ts!ā'ox, fat 92.26  
 ts!ā'ksEN, to rinse out 172.10

ts'luwa'n, point, extreme 76.18; 78.24;  
84.10; 176.17  
ts'luwā'n-g'id, the youngest one 166.12  
ts'luwa'n, name of a magical box 214.13  
ts'ū'p, tail 204.28; ZE 793<sup>213</sup>  
ts'ū'sk, a little, small, sing. 170.20;  
184.21; 240.1  
ts'ū'ne, (?) 124.20  
ts'ū'ets!, bird 72.31; 82.6, 31; 84.18; 198.31  
(zuksh, busy, industrious S)  
ts'ū'lbeksk, to sink 112.13  
ts'ū'q; ts'ā'q, interstices 110.9, 11  
n, I, tran. subj. 70.15, 17; 88.22  
n-, nE-, nominal prefix 86.29  
n-lak, fireplace 72.16  
nE-, separable possession (par.) 70.2, 4,  
5, 17, 27; 72.6; 84.13, 21, 23; 86.29  
na-, completed past (par.) 72.14; 80.5  
nEHemā', to suck B  
nehā'n, jade, serpentine (?) B  
nEBets'ē', mortar B  
nep'ā'o, prairie 86.7; 108.20  
nep'ā'x!, tall B  
(n'dhadē, thong S)  
nesa'b, visible (see: nēsa'p)  
nesga'tk, to make fun 168.21; 216.4;  
230.5  
neSEGā'ōtk, to mind 156.24; 236.23  
nī'sagā'tk, 232.17  
neSEGā'ō, 112.5  
nEGwā'ōd, father (stem, gwā'ōd) 80.4, 7;  
88.17  
nekSEMIā'wan, right hand (see SEMIā'-  
wunt)  
nEXnō'x, pl. naxnā'ōnx, supernatural  
power 76.26  
nEXnō'xs, pl. naxnā'ōnxs, to have  
supernatural power 88.5; 220.23  
spe-naxnō'x, pl. spe-naxnā'ōnx, super-  
natural being 188.18  
n!Er-, stem of independent personal  
pronoun, subj.  
n!E'ryu, I 198.31  
n!E'reN, thou 210.32; 230.21

n!E'reM, we 218.27  
n!E'reSEM, ye  
nā-, to complete an action (par.)  
na-, each other, one another (par.)  
na-, out of woods (par.) 150.3  
na-, nak-, direction toward 90.3  
nā'o, who 72.29; 200.7  
ligi-nā'o, some one 72.29  
gakstat-nā'o, behold! 84.30, 32; 86.16  
n!ā'o, bait  
nā'o, snowshoe 82.30; 88.29  
(nhaa'an, dirt S)  
(naāmx, to be peaceful S)  
(na'āx, to need S)  
nā'ya, mother! (said by girl)  
(nawana, seed S)  
(naknawāshk, those broken S)  
(nawagā'd, to rely on S)  
(nabha'an, to trade S)  
nā'ot, my dear (address of male) 184.4  
nā'ōta, cesophagus B  
nē'tSEks, fish-tail  
nā'ōtsk, harpoon-point 176.15  
nanā'ōt, a kind of duck B  
nani'ōtk, pl. to k!īnī'ōtk, to arise  
n!ak, pl. n!akn!ō'ōntk, long 72.6; 74.2;  
86.11; 100.30; 226.17  
ām-sga-na'k, some time 80.16; 84.30  
n!a'ka, to reach out with hand  
(nakbal, a piece S)  
(nakbizū, to fear S)  
naks, pl. nē'NEks(k), husband, wife 72.4;  
88.1; 180.12  
naksk, pl. nē'niksk, to marry 70.4  
88.4, 17; 212.3  
SEM-man-na'ks, principal wife (?) B  
qal-na'ks, second wife B  
(naga'audit, chaff S)  
nagadzā'ō, fox B  
nā'ōq, nē'ōq!, n!ē'ōx, dorsal fin 172.17  
nā'ōq, hoof  
(nanūx, spendthrift S)  
ga-nā'ōxs, ladder 84.31, 33  
nā'ōxs, nephrite (?) 150.29

(perhaps ts!Ek-snā<sup>0</sup>xs, around wrist?)  
 (naxs; sa-na<sup>0</sup>xs, to press, to choke S)  
 n!axn!o', to hear 72.27, 29; 76.18, 22;  
 78.23; 176.30  
 n!ā<sup>0</sup>x!l, killer-whale 176.5; 194.31; 216.30  
 nnār, lullaby 220.6  
 nāleg'idahā'u, to be careful in the  
 choise of a son-in-law B  
 nā<sup>0</sup>l, to fast  
 nā<sup>0</sup>l, breath  
 sa-nā<sup>0</sup>l'k, astonished 106.16  
 kse-nā<sup>0</sup>l'k, to refresh one's self 84.12;  
 230.10  
 su-nā<sup>0</sup>l, tired 84.3, 9; 86.22  
 nī, he 70.24; 78.4; 88.7  
 nī gan-, therefore 80.33  
 nin!i', that 78.24  
 nī, to look 72.24; 88.6  
 nī<sup>0</sup>dz, to see 76.6; 84.30; 88.15  
 nī<sup>0</sup>s, to see 80.31; 88.6  
 neknī<sup>0</sup>tsk, pl. 106.14  
 gun-nī<sup>0</sup>ts!en, to show (= to make see)  
 108.15  
 (nī'a), grandfather (see: ia) 170.13  
 (nēun, to confess S)  
 nēsa'p, visible B (see: nesa'b)  
 nā, mother 70.5, 16; 222.7 (stem prob-  
 ably ā)  
 (naknaunagumaxsh, to imitate S)  
 Nīsqa'<sup>0</sup>, name of Nass River tribe 224.2  
 nū<sup>0</sup>tk, to adoin one's self ZE 795<sup>279</sup>  
 nū<sup>0</sup>tk, to dress  
 nū, halibut-hook  
 nā'mel, eyelashes B  
 nā<sup>0</sup>s, wife of father's brother B (stem  
 probably ā<sup>0</sup>s)  
 nā<sup>0</sup>'ser, wolverine 160.19  
 (nūunkāt, to take hold of S)  
 nāk, to lie down, sing. 72.17  
 (naxnogum wāl, to deceive S)  
 nā<sup>0</sup>l, drum 92.6; 220.11  
 nde-, each other (par.) 70.27; 84.24  
 nda, nde, where 82.10  
 ligi-nda', wherever 80.26

nda-, strap of basket 148.10  
 ndēa, 146.20  
 nda'o, place between B  
 nda'o ts!ax, septum of nose B  
 ndô<sup>0</sup>, go on! 78.7; 96.11  
 nda'da, go on! 200.2  
 nta-, receptacle (par.)  
 nta-huwā'l, quiver (= arrow receptacle  
 124.24  
 nta-belā'x, vessel of moss 228.3  
 ndzū, give me! 158.5, 6  
 nlā'id, sign 218.17  
 se-nlā'<sup>0</sup>diks, se-nlā'it!eks, to make  
 sign 218.15; 238.25  
 nlō'<sup>0</sup>lk, nest B (n-lu-ōlk)  
 k-, prefix used in geographical names  
 k-lū-gan-mā'leks, little-crabapple-tree-  
 place  
 k-lū'sem, Nass River 188.11; 238.22  
 na-k-txa-gisi-hi-wā'<sup>0</sup>setk, east (= place  
 where rain comes down river) ZE  
 785<sup>99</sup>  
 k-siā'n, Skeena River 238.22  
 gesge, preposition (see G, p. 360) 72.13  
 and passim  
 ge'<sup>0</sup>wa, ga'<sup>0</sup>wa, to haul a single canoe  
 118.23  
 gem-, to buy (par.) 122.4  
 kene-, place of B  
 kene-k-gā'li, place of scalps  
 genē'gu (?) dried berries B  
 gesge'rets, sparrow 200.18  
 ge'redax, pl. getge'redax, to ask 86.19;  
 196.31; 210.8  
 ge'reks, to search 192.24  
 ge'renks, pl. lūnks, to be dry (meat,  
 ground)  
 se-ge'renayū sa'mi, I dry meat  
 ge'renks, adj. dry (ground) 174.12  
 gege'rel, to pick up 100.32; 160.3  
 ge'rel, to pick berries  
 gegtā'tk, a certain wind (?) B  
 (ge'relk)  
 na-k-txa-ge'relk, west ZE 786<sup>106</sup>

gā<sup>0</sup>, to take sing. obj. 74.2; 84.13; 86.17  
 ts!ELEM-gā<sup>0</sup>, to take in 86.24  
 gab, to eat something 70.17; 72.2, 11  
 ga'p!esk, to eat berries from the bushes  
 gap, look out!  
 ga'os, term used by a man's wife to  
 designate another wife of her hus-  
 band 160.17  
 Gagō'ŋ, Kwakiutl (see t!ad'a', those  
 far away)  
 gaksks, to wake up, to rouse 160.6; 194.10  
 gā, something 72.30; 78.9; 242.13; what  
 76.25  
 gā' gan-, why 78.13  
 gā<sup>0</sup>dō gan-, why 104.6  
 lig-i-gā', whatever 72.30  
 gā'yim, spring 222.31  
 gā'mSEM, winter 70.20; 82.12; 166.24;  
 206.7; 234.7  
 gu, who 72.4; 212.28  
 gū<sup>0</sup>, to hit 126.28; 168.11  
 gū'p!el, two round objects 71.27; 74.23;  
 220.12; 232.10  
 gū'p!el'ō'n, two measures  
 Gumxmalad (?), a name  
 (gat)gutk (?), beaver-dam 196.5  
 gus-, garment (par.) 80.25; 198.8  
 gus-lig-i-yā<sup>0</sup>, hunting-apparel 82.27  
 gus-mā'ks, white blanket B  
 gus-p!ō'n, sea-otter blanket B  
 gus-halai'd, dancing-blanket  
 gus-naikim gr'a'mk, Chilcat blanket  
 (probably four na'xin, Tlingit word  
 for "blanket")  
 gū's, to direct, to point to  
 kuts!ē'ŋk, fawn B  
 gusgwā's, blue jay 202.13  
 gusgwa'sk, blue B  
 kuts!ō'ał, finger B  
 gun-, to cause (par.) 78.18  
 to mistake for (?) B  
 gun-, towards (par.) 76.22  
 Gunaxnēmga'd, a name 164.30  
 gugulx-, for all times (par.) 222.20

k!Ek!el-ha'u ZE 790<sup>199</sup>  
 (gwEX- par.)  
 gwEX-gā'mSEM, winter food 146.5  
 (gwul-, par.)  
 gwul-hahaldā'u, come at once 216.13  
 gulā'n, three persons 216.16 (see gwant)  
 gulba, double B  
 gulDEM-, ready (par.) 100.22; 244.17  
 gulDEM-ma'ł, to foretell 202.16  
 gulDEM-ni<sup>0</sup>, to foresee the future  
 90.32  
 (gō'ł klu-wa'łt, certainly 230.22)  
 gwa<sup>0</sup>, that 76.26  
 gwa'sga, that 232.19  
 gwā<sup>0</sup>, poor 166.15; 238.6  
 gwai, that one 80.8; 214.5  
 (gwā<sup>0</sup>d)  
 ne-gwā<sup>0</sup>d, father, parents, 80.4, 7; 82.4  
 gwatk, cold 70.20; 234.7  
 gwa'deks, cool ZE 797<sup>315</sup>  
 kwā<sup>0</sup>tk, pl. kutkwā<sup>0</sup>tk, to disappear  
 gwōtk, 134.13  
 gwāsk, to borrow 132.21  
 gwa'neks, spring of water 96.19  
 gwānks, cooked, done 104.26  
 SE-gwa'nar, to cook 102.22  
 gwā<sup>0</sup>n, to bring into contact  
 gwāntk, to touch 70.1; 88.10; 90.3;  
 232.24  
 gwant, three long objects  
 gulā'n, three persons 168.21  
 gwalk, pl. gulgwa'lg, hot, to burn 72.15;  
 104.33; 196.23, 30  
 gwa'lk!en, to cause to burn 198.19;  
 236.18  
 Gwalga p!a'xs, Burning Leggings B  
 gwī<sup>0</sup>, this 96.14; 226.12; 230.26  
 gwī<sup>0</sup>k, marmot 206.2  
 kwē<sup>0</sup>xt, name of a mountain 172.28  
 (kuō'łstakelā'ŋ, to look after somebody B)  
 kp- ten  
 kp!ōtsxan, ten long ones 170.18  
 kpāl, ten persons 146.6; 168.11  
 kp!l, ten round objects

kpâl'gad (= ten persons) two hundred  
168.11  
gēkpā'l, hundred 91.26  
kpe'l'ô'n, ten measures  
k"dā, to be alone in canoe 142.7  
(ktā)  
ne-ktā', wife of mother's brother B  
kdak, to shoot  
ha-kda'k, bow 82.29; 84.23, 26  
huk-kda'kt, hunter 82.4  
k"daxs, to leave 114.9; 140.5; 234.27  
ktaxs 230.7  
k"di, pl. lukdi'ô, to be hungry 70.14;  
232.27  
k"dūs, knife 194.23  
ktū'sgem ts'ax, bridge of nose B  
kdū'ô'n, environment, place around some-  
thing 80.18; 166.29; 236.8  
ktū'ônsxan, five long ones (see k"stōns)  
ks-, extreme, sing. (par.) 70.6; 196.5  
ks-se'elk, middle 222.29  
kse-, out (par.) 90.7, 9  
kse-wô'x, to dream (= out of sleep)  
128.12  
kse-, fresh (par.), 108.23  
kse-, fluid (par.)  
kse-a'mks, clear water 110.13  
ksem-, woman, female (par.) 130.1; 212.9  
ksem-a'ks, milk B  
kse-da'ul, name of a river  
kser, to go out, sing. 72.27; 196.25  
ksa, only, just (par.)  
ksi, gambling-stick, marked with three  
rings B  
ksi'u, a fruit B  
ksin'a'q, second finger B  
ksil, tears (kse-il, eye-water?) B  
ksū'ot, fall of year 142.19; 154.18  
ksiut, 236.1  
ksâx, to go out, pl. to kser, 118.32;  
212.30  
kstemâ's, nine round or flat objects  
222.23  
kstemâ'sk, nine canoes

kstemâsel'ô'n, nine measures  
kstemâ'tsxan, nine long ones  
kstensâ'l, kstemasâ'l, nine persons  
162.25; five persons 168.16  
k"stōns, five flat or round objects  
kstensâ'l, five persons  
kstō'onsk, five canoes  
kstōnsel'ô'n, ksten'ô'n, five measures  
(quzil, to tremble, frighten S)  
ktsâ'oks, boards in bottom of canoe B  
k'laxs, to kick 84.21; 172.9; 238.1  
k'hel, k'hel, to drop down, pl. to laxla'x  
74.4; 100.9  
kse-klēl, to be born 212.3  
k'hī-, all over (par.) 96.16; 100.29; 208.19  
k'hē-wā'lx, to walk across 214.24  
k'hā'ônx, to break 100.29; 178.19 (to  
break all over?)  
klger, children 150.14; 198.37; 212.4;  
222.6  
klgū'lg, young ones 192.9  
(kl'e'edet)  
wa-k'l'e'edet, rarely (= without once?)  
B  
kl'e'rdata, a few days ago B  
kl'e'reti, a kind of box for picking ber-  
ries  
kl'e'el, one round object 70.13, 22;  
72.9; 74.9; 76.4; 82.18; 88.19; 214.26  
kl'elegā'yel, council combined with feast B  
kl'e'l'ô'n, one measure  
kla-, for a while (par.) 84.11; 200.12  
klā-, to a higher degree, exceedingly  
80.28; 106.21; 240.1  
kl'ab, ten (see kp-) 168.25  
kl'abe-, small, pl. and adverbial 108.21;  
212.4  
the poor one 162.8; 236.26  
kl'wa-, objective stem of independent  
personal pronoun  
kl'āi, me 226.24; 228.31  
kl'wan, thee 78.3; 226.8  
kl'am, us 124.7; 218.29  
kl'wasem, to you

k!al- (par.)

k!al-hisya'dzu, I just strike 204.28

k!ām, soot B

k!ātks, term used by man to designate  
brother's wife 194.7

k!āl, one person

k!ālu, one (person), only one 166.5

k!āl, year 142.4

gi-k!ā'ŋ, long ago 214.22

k!uda'ts, coat

(k!unō)

k!unk!unō', to demand 142.15

Y!aga-k!unē'ŋsk, a name 190.3

k!ulī', three round objects 208.31; 220.12  
three times 128.17

k!ul'ō n, three measures

ha-k!ulō'x, a sea-monster, skilful 188.28

k!ul-, about (par.) 84.7; 88.17; 108.3;  
228.27

k!wā'ŋd, to miss 196.10

k!wā'ŋd, pl. k!utk!wā'ŋd, to miss

k!watk, to be lost 166.5

k!wa'ts!es, to be lost 78.12

k!wā'ŋtg, to suffer (= to be lost) 130.13

k!wā'ŋdemk, pregnant 78.7

k!was, broken 104.17

k!usk!wa'sel, to break up 158.16

kwax, lip B

txal-kwax, chin B

g'a'wun, now 96.9; 222.22

su-g'a'wun, just then 232.18

g'ab, to draw water, to dip 96.10; 180.28

g'a'ben, to emerge 232.7

g'aps, high B

g'a'bex, discouraged 214.14

g'amk, pl. lamk hot, sun, moon 86.27;  
232.24

lebagait-sga-tlā'ŋ g'a'mk, noon (= the  
sun stays right in the middle) B

g'ad, people 88.7, 17

su-g'ad, murderer 196.22

leks-g'ig'a'd, kinds 86.6

sem-g'ig'a'd, chiefs

la-g'ig'a'd, people of former times B

g'it, — people, persons (par.), in tribal  
names:

G'it-lā'n, people of stern of canoe  
222.26

G'it-dzī's, people of weir 222.26

G'it-xā'la, people of sea 224.1

G'it-q!ā'ŋta, people of poles 224.1

G'it-ts!ela'ser, people of canyon 70.6;  
224.2

G'it-k-sa'n, people of (upper) Skeena  
River 224.2

G'it-wulgra'ŋts 222.26

G'ispaxlā'ŋts, people of place where  
one eats elderberries (= G'it-spa-x-  
lā'ŋts) 222.25

G'it!andā', people of stockade (?) (dā,  
stockade) 222.25

G'idēsdzū' 224.2

G'inadā'ixs, 222.27

G'inax'angī'ŋk (g'ī'ŋk, mosquito) 222.25

G'idzēxlā'ŋl 146.2; 222.26

G'iluts!ār, people at mouth of river  
(G'it-lu-ts!ār) 222.27

G'ispawutwa'da, name of bear clan  
(G'it-spa-wutwa'da, people of meeting-  
place?) 214.18

g'a'ŋdz, to flow down river 70.6; 110.19  
(g'ani)

g'i-g'a'ni, up river 70.5; 242.19

g'ā'ŋk!eltk, pl. g'ekg'ā'ŋk!eltk, to roll  
down, to turn over 210.12; 228.1, 22

g'aks, calm 128.3; 132.1

g'ā'ŋks, pl. lā'ŋks, absent

g'aksk, pl. li'daksk, to wake up

g'aksk, pl. g'ikg'a'ksg, to cover, sub-  
merge 126.29; 244.30; 246.1

g'alks, pl. g'ilg'a'lks, to feel 134.6, 20;  
162.5; 232.5

g'alx, outside 104.3; 150.11

k'alx, 220.20

(g'al)

g'alk, pl. g'ilg'a'lk, to spear, to pry  
off, to tattoo 74.3, 11, 18; 76.5;  
116.26; 156.1



g'ila'ⁿ, tattooing, carving 136.25;  
 218.15  
 ha-g'eŋa', carving-knife B  
 ga'twā'ⁿsk, woodpecker  
 sa-g'aŋ-xbi-g'a'ŋk, to harpoon some-  
 thing which it is moving 182.27  
 ha-lu-g'a'ŋxan (?) skin-scraper B  
 g'i-, locality, time  
 g'i-g'a'ni, up river 70.5; 82.13; 242.19  
 g'i-lā'n, stern of canoe  
 g'i-ts'ā'ⁿn, rear of house 86.27  
 g'i-ts'ā'eg, bow of canoe  
 g'i-ā'ⁿks, way out on water 124.14;  
 164.12  
 g'i-k'ā'ⁿŋ, long ago 70.19  
 g'i-txautk, some time ago  
 dZE g'i-dzē'p, to morrow 118.22  
 kiā'xt, green, fresh leaves, grass 86.5  
 giā'ix, to receive extra pay, a tip B  
 g'ipa'yuk, pl. lipa'yuk, to fly 82.30;  
 84.18; 198.30; 210.20  
 g'iba'u, wolf 208.2, 10  
 g'imst, match made of cedar-bark B  
 g'img, pl. h'img, to wipe  
 g'et, here 226.8; 236.12  
 g'idi-, right there, just at the right place  
 (par.) 84.19; 184.2  
 g'itwā'ŋks, to attack 242.9  
 (g'i)  
 g'i'tg, to swell, to flood 182.1; 222.22;  
 244.18  
 g'i'n, to cause to swell  
 (g'it)  
 txa-g'itk, to get sour S  
 ɣan-sa-g'i'dask, yeast (cause of making  
 sour) S  
 g'is-, from one to other (par.) 216.21  
 g'is, to miss 182.28  
 g'isi-, down river (par.) 70.17; 234.1  
 g'i'sk, pl. g'isg'i'sk, to go past 174.27  
 g'i'dZE, almost 84.19; 86.22; 230.15;  
 242.8  
 g'i'tsxen, k'i'tⁿtsxan, to point out 96.24  
 g'in-, place of (par.)

G'in-gō'li, place of scalps 188.15  
 -g'in, may be 88.24; 180.10  
 g'in, to give food 72.10; 162.32  
 g'itk, mosquito B  
 g'ig'i'nex, to pray to 188.19  
 g'ini'tg, to rise 72.23 (k'i'ni'tg)  
 g'ina-, left behind (par.) 126.9; 166.5  
 g'inadā'ixs, rapids (?) 224.27  
 G'inā's, name of infant boys 222.12  
 g'rik, again 88.10  
 (g'ig'at, see g'ad)  
 k'a g'ig'a't, long ago  
 g'ig'a'tk, (European) axe  
 g'e'ka, in front of house 168.24; 174.3  
 g'itks, to buy 80.19; 170.16  
 (g'il-hau'li, in woods; see g'i-) 88.22  
 g'il-, to give, to do for some one (par.)  
 g'il-a'ks, to give water  
 g'ilēm-han-wā'is, those who had padd-  
 led for him 168.25  
 g'ilēks-, backward, reflex. obj. 70.13;  
 112.6  
 lep-g'ilēxs-tg'i-ō'iget, he himself threw  
 himself down 228.1  
 g'ilag'a'ⁿ, robin 72.29; 200.28  
 G'ilaxwilō'gōn, a name 212.10  
 g'ilā'ⁿl, pl. g'ilg'ilā'ⁿl, to look after some  
 one; 90.9  
 g'il'i'ⁿlget, outside, behind the house  
 86.21 (stem li'ⁿlget)  
 g'ilā', don't! 88.24; 170.29  
 g'ilwul-, past (par.) 182.31  
 g'ildep-, along (par.) 238.21  
 g'ā, to camp sing. B; see 156.34  
 (g'ā)  
 wula-g'ā', pl. wula-lā', law  
 g'āks, pl. lāks, to float 126.12; 154.33  
 174.7  
 g'ā'ksen, to set afloat 134.5, 17  
 g'u'da'n, horse (Chinook)  
 k'āx, bunch of grass 86.5; 128.26; 230.20  
 k'lap, pl. k'ipk'a'p, ten flat objects  
 k'lapsk, ten canoes  
 k'ēde', herring-rake B

klan-, to pieces (?) (par.) 96.16  
 k'êpxa', k'a'pxa, every one 116.27;  
 130.28; 140.17  
 k'labā<sup>0</sup>, lame  
 k'lān, to do, to go 142.20; 166.29; 232.7  
 k'ā<sup>0</sup>ak, one flat thing 92.24; 172.15;  
 242.22  
 k'lak, pl. k'ikk'l'a'k, to choke 162.1  
 k'lāk, to steal  
 k'lak, to try (?) (par.) 82.20  
 k'lidī<sup>0</sup>l, twenty, abstract count 244.22  
 k'ledā<sup>0</sup>l, twenty persons  
 k'ī<sup>0</sup>dzxan (see grī<sup>0</sup>dzkan), to point out  
 184.16  
 k'ī<sup>0</sup>ts'el, to bite through 128.18  
 k'lina-, to go to do something (par.)  
 196.19; 214.27  
 k'linī<sup>0</sup>tk, pl. nanī<sup>0</sup>tk, to arise 160.21  
 (k'ī<sup>0</sup>n)  
 sgan-k'ī<sup>0</sup>n, quiver 84.17; 88.27  
 k'ē<sup>0</sup>xk, to escape, sing. 154.24; 164.9;  
 170.8  
 k'īlā', pl. ga-k'īlā', paw of bear, palm  
 of hand 208.19; ZE 793<sup>250</sup>  
 k'īl'am, or k'īl'nam, pl. k'īlk'īl'nam, to  
 give 74.21; 78.2; 80.21; 82.3; 164.24;  
 168.1; 214.12  
 k'ligi<sup>0</sup>t, twenty 168.27  
 k'lāl, k'lāl, one person 70.4  
 k'lāl, to forget 142.26  
 qelmā's, crab B  
 qa, rabbit (?) B  
 ga-, pl. (par.)  
 sem-ama-ga-wā'l, rich ones 80.16  
 q'lā<sup>0</sup>, wound  
 gā<sup>0</sup>, q'lā<sup>0</sup>, cane 80.24; 88.27; 220.17  
 gāi, q'lāi, wing, arm, fathom, trump in  
 stick game 210.20  
 g'ai, pl. gaiga'i, to bite 158.7; 162.3  
 ha-q'layā'n, ha-g'ayā'n, club 156.32;  
 164.25  
 q'eyā'n, to club 92.23  
 q'ayīm, almost 70.19  
 q'ayē<sup>0</sup>t, bullhead (a fish) B

gā'it, qā'it, hat 80.24; 82.29; 88.28; 90.1  
 ga'ina, path 86.8, 10  
 gāina, qa'ina, pl. la'ina, to fall 100.23;  
 180.28; 196.32  
 ga'ik, chest, front of body, half a fathom  
 160.2  
 grī<sup>0</sup>-ga'ik, tattooing on chest 218.17  
 ga'il, dish  
 qaile<sup>0</sup>k, large dish B  
 ga'ixan, to pry off bark from hemlock-  
 tree (see bē<sup>0</sup>xk)  
 ga'odi, to finish 78.10; 80.22, 29; 90.11  
 gā<sup>0</sup>wun qā<sup>0</sup>wun, to finish 94.5; 198.7  
 Gauō', a name 198.21  
 qawa'i, war-club B  
 ne-qawa'i, fin of fish B  
 ga'us, hair 92.22; 194.28; 200.10  
 tlem-ga'us, head (= where hair sits)  
 160.4  
 Gā<sup>0</sup>wus, name given to infant girls  
 222.12  
 qa'usk, narrow 184.28  
 q'lā'watsx, gills B  
 q'lā'wutsē, olachen-grease B  
 g'a'udzxan, q'lā'wutsxan, one long one  
 146.1; 170.15; 210.29  
 q'lā'tsgan, g'a'utxan, 94.1; 228.14  
 ga'wun, pl. g'anga'wun, to chew  
 q'auxā'n, crow B  
 ga'wul, ga'ulk, pl. galga'ulk, to wrap  
 around 92.28, 30; ZE 784<sup>32</sup>  
 g'ap-, really (par.) 86.18; 106.21; 208.22  
 (g'ap)  
 wul mexhe-g'a'p, a narrow channel  
 ne-q'lā'pen mū (?) tragus B  
 gā'pxan, to paw 208.22  
 qap'ela', gun B  
 gā<sup>0</sup>b, to scratch  
 qā<sup>0</sup>pk, pl. gapqā<sup>0</sup>pk, to rake, to scratch  
 qābxs, to scrape  
 gapgā<sup>0</sup>p'lēl, q'apqā<sup>0</sup>p'lēl, to scratch  
 232.6, 16  
 gaba'xs, pl. gākḡaba xs, to splash  
 gākḡaba'xsen, fishes swim 136.33

- gaba'xsk, pl. ga-le'bexsk, to shake one's self  
ga'psel, to wink with eye  
gam-, q'am-, only (par.) 94.9; 100.31  
gamā'ts, starfish 218.2  
qā'maks, cape B  
gami-, way in, far into (par.)  
q'amā't, one canoe  
q'a'mts'en, secretly 164.1; 194.5  
q'amksi'wa, European (borrowed from Kwakiutl)  
q'ā'd, shaft of lance 80.24 (see q'ā, cane)  
-gat, it is said 96.16  
gatga'd, strong 158.20; 244.13  
gatga'den 80.28  
gatga'tk 234.4  
gasgau, size 80.7  
gasgā's, crane 176.9; 218.2  
gadz, to pour out; gesga'dz, submerged 244.22  
ga'dzek, ga'dzek, to sell off 122.5  
huk-ga'ts'e, auctioneer  
q'adza'ł, to swallow  
gan-, therefore, cause, means (par.) 70.14, 21; 88.1, 11  
gana-wa'le, carrying-strap B  
gan, pl. ganga'n, tree 78.24; 174.30; 198.25; tune 220.11  
gantk, stiff  
gam-ga'ntk, door  
q'an-, g'an-, over (par.) 92.9; 128.15; 182.2; 234.6  
q'an-da'uł, pl. q'anq'andā'uł, to refresh, to restore 234.19; ZE 797<sup>307</sup>  
qana-, inclined against (par.) 190.8  
gana'u, frog 110.30; 160.6; 218.1  
qanā'uts, hermaphrodite, man acting like woman B  
qa-nā'xs, ladder (see nā'xs) 84.31, 33  
dzaga-qa-nā'xs, bridge B  
ganē'itsg, north  
Grid-ganē'itsg, Tlingit 216.24  
ga'ni-wula, always 88.17  
q'andā'łt, eight, abstract count  
Ganha'da, the raven clan 214.20  
ganā'og, morning 76.17; 88.19  
gagu'm, gull  
gaks, yet, till 164.27  
behold! 80.32; 84.30, 32; 86.11, 16  
qā'q, raven 218.1  
qagā', cormorant B  
gagawē', a spotted duck B  
q'āx, to open, hollow 70.21; 78.5; 86.16; 120.20; 196.25; 214.15  
gā'xpe, qā'xpe, sometimes 96.26; 242.10; ZE 795<sup>278</sup>  
qaxselksem sī, dancing-leggings B  
gaxgā'xs, to open mouth 176.14  
q'ar, fie! (said by man)  
gal-, qal-, (par.) empty 70.5; 82.2  
qal, come! 226.8  
gā'lemx, to remove 106.7  
g'ala-, q'ala-, behind, up river (par.) 92.10; 108.29; 112.7; 242.1  
gala'm-, missing the aim (see gā'lemx)  
galam-gā'0, to go to a wrong place  
galam-ga'łk, to miss with spear 128.28  
g'alā'ms, hawberry 72.9  
qala'k, to be cracked (canoe) 132.21  
galā'r, cedar ZE 784<sup>77</sup>  
ha-q'alā'x, club 216.1  
wa-q'ā'leg'atk, unmarried B  
gal-ā'd, pl. g'akqal'ā'd, to let go 140.10; 228.21  
gā'lon, handle of paddle B  
galī'omks, to cover over 150.32; 208.24  
galā'xs, stomach (stem ā's?)  
qalbā'łtk, two canoes 126.9  
galde-m-, receptacle (par.) 110.26; 180.30  
g'aldō'gól, six persons 148.4  
q'aldā'ł, six persons  
ga'łtsxan, galtsgan, three long ones 140.17; 170.20  
galtsga'ntk, three canoes  
galkse-, through (par.) 106.12; 166.16  
qalga'isil, thigh B  
qxā'ha, sea (?) 168.4  
q'elā'n, armor of elk-skin B

(gałā'n)

łgu-gałā'n, łgu-q'ala'n, wife's brother  
116.14

qałdek-, q'aldik-, to the woods, inland  
(par.) 104.4; 154.27

qē'gand, to drag 94.25

gā<sup>0</sup>, to go to a place, trans. 84.4; 88.21

qoa'lt, to tear down (a house) (?) B

gâb, wave 124.1; 132.6; 220.25

gô'ep'la, light 174.18

gô'it'eks, pl. gatgô'it'eks, to come 78.11;

80.20, 32; 90.8; 212.29

g'âpk, pl. g'apg'â'pk, red-hot 182.12

gô'psxan, two long ones 178.32

q'â'pëgan, to obstruct 182.1

q'âm'tk, to desire 88.22

gâ<sup>0</sup>d, heart, mind 78.5, 29

g'am-gâ<sup>0</sup>d, pity 238.8

ha-li-gâ<sup>0</sup>d, to think 230.17

(sagatgotas, to mend S)

gôsk, to jump 92.9

gôs ZE 790<sup>188</sup>

q'ôdz, pl. q'asgô'dz, to chop down, to  
gnaw down 136.23; 162.16

gasgô'dz 206.28

ha-q'ôdz-sa'mi, butcher-knife B

gô'dzEX, q'ô'dzEX, pl. gôdzg'ô'dzEX, a  
string breaks 146.20; 148.10

q'ô'dzEX, to die sing (=to break) 232.15

q'ô'dzixt, gambling-stick marked with  
three rings, the middle one broken B

gok, qôg, basket 82.29; 88.28; 180.27

am-gâ'k'łnsk, am-gô'g'łnsk, pastime  
226.18; 244.3

wul-gaqâ'st, council B

gâx, first 72.14; 84.28

gâx, ahead 118.13

gôx, qôx, to peck 182.3

q'âx, pl. q'âlx, to pluck 200.10

gâ<sup>0</sup>xs, broken logs 192.23

(g'â<sup>0</sup>xs) berry

me-g'â<sup>0</sup>xs, salmon-berry 108.23

pl. am-g'â-g'â<sup>0</sup>xs, different kinds of  
berries 146.4

q'ôxt, slim and supple ZE 784<sup>79</sup>

gôł, pl. galgô'ł, to empty out dry sub-  
stances 140.16; 146.22; 148.11

gô'li, scalp 188.15

wi-gô'li, person with dishevelled hair

q'âlt, six flat or round ones

q'âltk, six canoes

q'âłdel'ô'n, six measures

q'âłtsxan, six long ones

q'âłdZEX, gô'łts'EX, to carry on shoulders  
124.24; 180.24

gâ'lex, pl. galgâ'lx, to sit with bark to  
fire 72.17, 18

q'â'lex, 176.9, 23

q'âlx, dull

q'ôł, 118.16

g'ôł, (?) 122.16

gôł, g'âł, to run pl. 114.8; 116.17; 124.3

q'ôł 214.26; 242.15

q'ê'reng'axs, to crush with foot

x-, to eat, to enjoy 120.9; 234.6

x-lu-an'ô'n, to receive payment for  
burial (= enjoy in hand) B

x-gwatk, to feel cold 104.24

x-sk'a'msen, sparrow hawk B

x-tsô'ô'tsk, a hawk (= eating birds)

x-mâ'lg'esk, to receive payment for  
burning the dead B

x-g'a'd, cannibal (= eating man) B

xâ<sup>0</sup>, close of sentence (used by women)

xâ<sup>0</sup>, male slave, sing. 86.25

xa'ik, to upset 250.26

xa'ik'len, to cause to upset 140.3

xaxâ'ns, antlers B

xâxs, to weep 106.5; 134.31

xâ<sup>0</sup>x, xê<sup>0</sup>x, foam 120.5; 126.29

xpe-, away (par.) 118.30; 240.3, ZE 793<sup>245</sup>

xbeSEM-, in front of body (par.) ZE 789<sup>171</sup>

xbax, to fold

ha-xba'x, pocket-knife

ne-xpâ'ga-an'ô'n, wrist (= where hand  
folds)

xpaq, crest of wave 220.25

(na-txa-) xba'la, south ZE 787<sup>147</sup>

xba'ola, squall  
 xbi-, part (par.) 182.27; 184.6; 224.2, 3  
 xbi-hatsalt, half quid B  
 xpi'ye, half B  
 xpi-má'k, half white B  
 xbi's, box 136.4; 214.13  
 xpa-, in rows (par.) 220.24  
 xpēxs, to saw  
 xpi'l, end 98.26; 162.22  
 xpá'lgemk, owl B  
 xdi'o, to eat with some one 236.12  
 xtká, to pay B  
 xs-, to say, to appear like (par.) 90.29, 30  
 xsan, to gamble 214.27  
 xsānx, to disbelieve 90.20  
 xsi'ot, to vomit 232.13  
 xswa't'ēxk, to whistle 138.27 (stem wa't'ēxk)  
 xsá, pl. gaxsá', canoe 118.8; 220.3  
 xsá'em Haida, Haida canoe B  
 xswāxsk, pl. sexswā'xsk, to dive 206.16  
 xsteltg, noise 208.25 (stem tel?)  
 to speak, to make noise 102.13; 178.16  
 xsdā'o, xsta'o, to vanquish 186.32; 198.18; 214.22  
 xstāmx, noise 134.7; 176.30; 212.22 (stem tāmg?)  
 xstá'x, to sleep 126.25  
 xst'ōx, pl. laxst'ō'ega  
 xst'e-, in the middle of a long thing (par.) 158.22; 162.3; 194.29; 206.30  
 xst'ē'o, thick (fog) 88.10; 90.3  
 xge'RES, pl. ga-xge'RES, to catch salmon 152.15  
 xge'íela, to scold ZE 789<sup>167</sup>  
 xlep-, at end (par.) 84.29; 176.16; 196.21  
 xlem-, around an obstacle (par.) 102.28; 106.11; 136.1; 180.24; 228.11  
 xlaš, a kind of bush B  
 xhīr, pl. ga-xh'īr, to burst 98.16  
 xhna-, bending forward (par.) 136.34; 172.28; 232.14  
 ra, olachen 120.14

E'remł, basket  
 E'renx, pl. E're'ēnx, box 146.16  
 gal-E'renx, empty box  
 E'rla, seal 156.1; 168.6  
 l-, pl. (see G, p. 380)  
 le<sup>8</sup>wa'l, lū<sup>0</sup>wa'l, pl. wul<sup>8</sup>wa'l, to drip, drop 172.4; 196.26; 236.4  
 la-hē'ld, to forbid 212.27  
 le-bā'o's, afraid pl.; (see bā's) 204.18; 218.30  
 la-a'ks, to drink, pl.; (see aks) 242.19  
 la-, not quite in the right manner (par.)  
 la-hēt'g, pl. la-ma'xsk, to have bad luck (= not to stand in the right way) 98.20; 192.16  
 la-ni'ōdz, to see bad luck coming 92.3 unfortunately  
 le-bā'ld, to stake in gambling  
 le-bā'ls, to get even 214.26; 240.5  
 le-bā'lx's, to hate 80.29; ZE 793<sup>238</sup>  
 lep-, self, subject, (par.) 70.5, 13; 72.11  
 lebelt-, against 198.28; 212.16; 242.9  
 lebelt-wā'lx's, enemy 214.17  
 lebagait-, just in the right place or manner 86.12; 112.14; 182.10; 232.21  
 let, excrement(?) 168.22  
 le-seksū', to pour in urine 242.24  
 les'aā'xs, to laugh, pl. (see ses'a'ōxs)  
 les'ia'n, mink 180.20  
 le-sā'r, to talk together 118.16  
 le-sā'ōresk, council ZE 786<sup>114</sup>  
 le-sā'l 122.30  
 le-gū'lar, to burn pl. obj. 136.11  
 leg'ī'ol, eyebrow B  
 (wa'nem) laki'ōlt, lower teeth B  
 le-gā'ōks, what is left after burning (see ūmgā'ōks)  
 leks-, strange, different, by itself (par.) 80.13; 82.6; 86.6  
 leks-tā'ō, island (= sitting by itself) 232.21  
 leksā'x, door 86.15; 196.9, 25; 236.10 (see ksāx, to go out pl.)  
 lek'E'rensk, company of one kind (k'E'rel, one)

lek'ag'a'd, pl. lek'agig'a'd, nobleman,  
next to chief in rank  
lek'lul-, for good (par.) 190.12; 212.1;  
232.11  
le'redisk, to gather, to go after things,  
sing. and pl. 202.17  
laā'x, starvation, hunger (?) 70.11, 12  
lā'ben, to emerge, pl. 138.1; 172.14  
lā'p'el, pl. leplā'p'el, to twinkle 90.23;  
238.25  
lam-, a short while (par.) 120.16; ZE  
788 160  
la'mdzen, to enter pl. 108.33; 150.7  
lamk, hot pl. 72.15; 102.12  
lagait-, same as lebagait- 206.8  
(lān), behind  
g'i-lā'n, stern of canoe 186.16  
txa-lā'n, behind 202.25  
lān, fish-roe  
lān, come! 116.19  
(lāni)  
tlem-lā'ni, neck (= where neck sits)  
158.22; 194.29  
lāntk, to propel canoe with one paddle  
lak, fire 72.13; 86.29  
se-la'ks, to make a fire 74.8  
lā'ks, pl. ga-lā'ks, torch 194.27  
lā'ks, to be absent pl. 192.14  
lā'ok'lultk, pl. lek'lā'ok'lultk, to wrap up  
lā'ogul-ts'a'l, to wrap up face 128.19  
l!axs, needle of coniferous trees  
l!axs 72.12; ZE 794 258  
lagauk-, from the side of the house to  
the fire (par.) 98.31; 102.27; 138.14;  
238.1  
lagax-, at both ends, to and fro 94.27;  
158.20  
la'egal, to examine  
lax-, on, surface of an object 72.1; 84.4  
Lax-x-sg'i'ok, eagle clan (= on the  
eagle) 214.20  
Lax-g'ibū', wolf clan (= on the wolf)  
214.20  
lax-ō', top

lax'â'l, upper eyelid B  
lax-ō'(m) (?) 212.13  
laxs, to bathe  
la'xsen, to wash some one 166.20  
la-xst!â'ex, pl. to xst!ôx, to sleep 72.16;  
168.9; 194.8  
laxla'x, to be born, to drop down, sing.  
210.24  
kse-laxla'x, to be born (= to drop  
out) 80.3; 164.17; 220.7  
(laxs)  
lekla'xs, various 214.19  
lahā'l, the game lehal 220.7  
laq, to take name (?) 220.9  
lax, to pile up 122.29  
lār, trout 220.11; 242.20  
lā'lt, snake 248.30  
lā'oltk, slow  
Lalg'imī'l, Bella Coola  
lātk, to lie down, pl. 72.14; 88.2  
ha-li-lā'lk, bed  
lī, pl. ga-lī, feather, fur 152.23; 236.19  
man-lī, plume (= up feather) 110.9  
lī<sup>o</sup>, to take cooked food out of fire 106.6  
lī-, on (par.) 74.22; 84.28, 31; 88.32; 230.2  
lī-ye'r, pl. to yer, to hide  
līā'n, to repeat 238.23  
lī-yā'ok, pl. to yā'ok, to follow  
līplī'b, thunder 212.23  
ga-lē'bexsk, pl. to ga-ba'xsk, to shall  
one's self (see ga-ba'xs, to splash)  
līpa'yuk pl. to gīpa'yuk, to fly 218.16  
lē'p'gan, leplē'p'gan, to shuffle about,  
to turn over, 176.25  
lī'p'el, to tear up 208.23  
lī'mi, to sing, song 92.12; 174.19; 218.32;  
232.31  
lī'mg, pl. to gī'mg, to wipe  
(a'lgē) lī'deg, to be silent ZE 792 219  
lī'daksk, pl. to g'aksk, to wake up  
lī'deksen, to awaken several 200.21  
llē'odeks, fish jumps 242.20  
lī'tsx, to count, to read 98.3  
lī'na, pl. to gē'na, to fall

ligi-, at some indefinite place, not in the right manner (par.) 80.26; 82.27  
 ligi-gâ', whatever 72.30  
 ligi-tñā'°, some one 72.29  
 ligi-nda', wherever 86.26  
 ligi-gū'°p!ēl, about two 220.12  
 Ligi-yū'°n (?) a name 212.7  
 ligi'°mti, wool (lī, fur; mati, mountain-goat) 150.25  
 lēks, great 80.33; pl. liklē'ks 152.11; 212.28; 242.3 old  
 lēks aks, flood tide B  
 lī-q'an-, over (par.) 92.9  
 wī-n-tgu-lé'lbe'ksk, whirlpool 248.27  
 lī'lēks, pl. to gaks, fish jumps  
 lī'ł, to wait for some one 128.21; 148.23; 176.12  
 lō'ē, neck-ring of cedar-bark  
 lā'ik, pl. lēklā'ik, to move camp 116.18; 118.2  
 lelā'ik, 118.4  
 man-lek-lā'ik, to get excited (= to move up) 94.14  
 lō'b, pl. leplō'b, stone 84.22; 230.1  
 ts'Em-lō'b, cave 198.21  
 lebe-ō'n, biceps (= lō'b an'ō'n)  
 lebe-ts'ār, kidneys (= lō'b ts'ār)  
 (wa-) lā'ms, foolish 212.26  
 lā'ts!, elderberry 222.25  
 (lā)  
 llāks, pl. to g'āks, to drift 124.34; 138.2; 158.27; 186.20; 244.1  
 lā'k'!, mud 192.23  
 lōgōm-, into from top (par.) 104.20; 244.15  
 lu-, in (par.) 74.6, 14; 76.16; 82.7; 86.8  
 lu-ge'renksax, thirsty (= dry inside)  
 lu-gerengaksk, thirsty  
 luwa'i, pl. to wa'i, to paddle  
 luwa'ntk, to worry 184.27  
 lu'wa'l, to drip, see lē'wa'l  
 (lū'p), to sew  
 lū'pk, to sew  
 lū'°p!ēs, to be sewed

lū'd, wedge 178.3  
 lū'dī'sk, place of hunting 222.31  
 K-lū'sEM, Nass River 118.4; 120.13; 181.11; 238.22  
 lu-sa-nā'°l, surprised  
 lūnks, pl. to ge'renks, dry 162.33  
 lū'°nk!ēsgEM sa'mi, meat that is being dried 76.10  
 lū'°nk, dry 76.16  
 se-lū'nar, to make dry 146.3  
 lū'nar, to dry 74.26  
 lū'nksen, to dry (trans.) 76.3  
 lukdī'°, pl. to k'dī'°, hungry 72.1  
 lūks-, along a valley (par.)  
 lōk'!, mud  
 lōx, rotten 78.24  
 lōgaks, wet 236.5  
 lū'°lg'id, feast 122.11; 242.11  
 (lēb) smooth  
 lē'lēp, to smoothen  
 gan-lēbī'°sk, spoke-shave  
 ha-lēbī'°sk, knife  
 lēm-, stopping a motion (par.) 118.13  
 lēmā'm, to help 76.1, 13; 78.20; 80.28; 148.13  
 lēmkdī'°, brother (said by girl); sister (said by boy) 114.25; 152.26; 216.13  
 lēklēktī'°na, valleys 244.32  
 lē'q'ask, kelpcake  
 lā'ask B  
 lēq'ā'ts, rhubarb  
 lēr, under 196.1; 214.17  
 ks-lērsk, shirt (= worn lowest)  
 lē'rder, to keep, to preserve 218.31  
 lā-, in bad health (par.)  
 lā, past (par.) 90.4  
 lā, while (par.) 96.17  
 lā°, to haul pl. obj. 116.31; 168.28  
 lā'ak', to be glued on  
 a'lge lā'ak'ł g'a't, there was nobody there 120.4  
 lāb, hole, deep 172.13; 234.11  
 (t'Em-)lā'm, leg below knee; hind-legs 204.21

lams, son-in-law 88.20; 198.33; parent-in-law 210.18  
 latsx, smoked, split salmon-tails  
 lantk, pl. lala'ntk, to move 90.5; 136.33; 220.25  
 lā<sup>0</sup>l, pl. lēlā<sup>0</sup>l, to move something 94.23, 24  
 lak', pl. hī'lik', to bend, intr.; to lean over 100.20  
 la'k'lin, to bend something ZE 784<sup>75</sup>  
 la'g'axsk, pl. laxla'g'axsk, to climb 226.25  
 lekla'ks, to shake 88.11  
 lāx, pl. lā<sup>0</sup>lx, to bite, to take hold with teeth 160.8; 208.7  
 pl. lā'fax  
 lāxs, claws, nails 160.8; 164.8; 202.30  
 laxsem sī', toe-nail B  
 lalb, to plane, v. tr.  
 lēb'osk, to whittle, v. intr.  
 ha-la'ld, work 122.17  
 ha-la'ls, work  
 lē'atx, slime 110.30  
 hā'n, elk 244.19  
 hī'ewun, goose  
 (mē-)hī'otg, green (= like gall) 86.5; 230.19  
 lēt!ē, ball  
 lē<sup>0</sup>k', pl. lēlē<sup>0</sup>k', scar  
 lēxk, pl. laxlē'xk, to stop 72.6; 130.18; 176.18  
 laxlā<sup>0</sup>x, 242.17  
 lā<sup>0</sup>, to drift 226.2  
 lā<sup>0</sup>, pl. lā<sup>0</sup>ltk, fish swims 230.18  
 lā<sup>0</sup>, to stretch 210.13  
 lā<sup>0</sup>tx 202.30  
 kse-lā<sup>0</sup>, to send forth (a song) 238.19  
 galksi-lā<sup>0</sup>sk, nose-ornament (= pushed through) B  
 lā<sup>0</sup>, to slide 94.10  
 lān, to make slide 116.28; 142.25  
 lā<sup>0</sup>, pl. lekklā<sup>0</sup>, fast

ha-lā', fringes of leggings  
 lād, to respect 106.24  
 (n-lā'deks, sacred S)  
 lā<sup>0</sup>t!Exk, to sip  
 lāt<sup>0</sup>k, to move  
 kse-lā'tk, to come out 176.28  
 qalksi-lōsk, nose-ornament (= stretching through)  
 lā<sup>0</sup>ld, exalted  
 hū<sup>0</sup>nti, pl. lekklū<sup>0</sup>nti, angry 110.33; 120.6; 208.22; 210.27; 234.28  
 hīlū'ng'it, slaves 156.28; 188.13; 242.12  
 hwa'il, to mix, to stir  
 hwa'iksk, to be mixed 148.3  
 lōga, to go pl. 172.17  
 lā<sup>0</sup>l, to push 104.25; 196.28  
 to put on snowshoes 82.29; 84.19, 24; 88.28  
 lā<sup>0</sup>ltk, to start in canoe pl. 118.5; 124.13, 138.7; to stretch 234.5  
 lu, pl. lūlu', to shake (a flat object) to untie 106.9; 236.22; ZE 796<sup>300</sup>  
 hukta'en, grandchild 214.8  
 hukli-, under (par.)  
 lpūn, whale  
 lpūn, plenty  
 lgema't, egg ZE 794<sup>261</sup>  
 lka'ak, sister (said by man) B  
 lgusge'r, happy 74.14; 114.12; 226.3; 242.8  
 lg'egā<sup>0</sup>ts, husband's brother B  
 lgu-, little, sing. (par.)  
 lgu-wā'ls, prince 82.1, 10  
 lgu-wā'mlk, child 80.3; 164.17  
 lgu'-skai, little finger B  
 lu-lgu'ol, narrow  
 lgwa'iksk, to be mixed 250.1  
 lgu'ksen, pl. lekklgu'ksen, not to be able 94.22, 25; 162.14; 222.5; 228.33  
 lgū<sup>0</sup>lk, child 70.15



# ERRATA.

p.	line		for	nā'i	read	nā'i
70	16,		"	gwan	"	k!wan
78	" 3,		"	y!aga-ks-du'0ltgE	"	y!aga-stū'0ltgE
78	" 29,		"	mESô'lagA	"	mES-ô'lagA
84	" 21,		"	sukiâ'0xt	"	su-k-â'xt
86	" 5,		"	dā'wulsge	"	dā'wulsge
86	" 14,		"	mânt	"	mā0nt
92	" 24,		"	l!i-gan-bā'0tge	"	l!i-gan-bā'0tge
100	" 1,		"	tx0mâ'	"	txamâ'0
112	" 31,		"	xā'0gA	"	xē'0xgA
120	" 5,		"	SEM-q!ā'0sge	"	SEM-q!ā'xsge
120	" 20,		"	ga'lekse	"	g'a'lekse
134	" 20,		"	k!a'xgege	"	k'ē'0xgege
164	" 9,		"	dil	"	dil
164	" 29,		"	little	"	ten
169	" 10 from bottom,		"	pliā'retga	"	phiā'retga
194	" 14,		"	ts!Ekts'a'ka	"	ts!Ekts!a'k'a
198	" 1,		"	le'redîsgat	"	le'redîsgat
202	" 17,					









# RETURN CIRCULATION DEPARTMENT TO → 202 Main Library

LOAN PERIOD 1	2	3
HOME USE		
4	5	6

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS

Renewals and Recharges may be made 4 days prior to the due date.

Books may be Renewed by calling 642-3405

## DUE AS STAMPED BELOW

MAY 12 1992		
AUTO DISC		
MAY 11 1992		
CIRCULATION		
AUTO DISC CIRC JAN 25 '93		
JUN 23 2005		

UNIVERSITY OF CALIFORNIA, BERKELEY  
BERKELEY, CA 94720

FORM NO. DD6

©3

LD21A-50m-2,'71  
(P2001s10)476-A-32

General Library  
University of California

CIRCULATION DEPT.

3

MAY 11 '60 9 2 RC

SEP 18 '88 3 PM

LD 21A-50m-8,'57  
(C8481s10)476B

APR 10 1968 5 2  
General Library  
University of California  
Berkeley

ANTHROPOLOGY  
COLLECTION

GENERAL LIBRARY - U.C. BERK



8000992290

